THE BEE HIVE OF THE ROMISH CHVRCH.

A WORKE OF ALL good Catholikes to be read, *and most necessary to bee vnderstood.*

Wherein the Catholike Religion is substantially confirmed, and the Heretikes *finely fetcht ouer the coales.*

[By Isaac Rabbotem, i.e. Philip de Marnix

Translated into English by *George Gilpin* the Elder.

1. Thes. 5. 21.

Proue all things, and keepe that which is good.

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TO THE RIGHT WORSHIPFVLL, wiſe, and vertuous Gentleman, *Maſter* Philip Sidney, *Eſquire, the abundance of Gods grace, and all ſpirituall bleſſings.*

IF Notable knowledge (right Worſull) if perfect experiẽce, if ſingular authority, if deſerued dignity, finally, if any excellent and ſpirituall ornament of Nature (or rather of God) be ſufficient to winne credit, and to purchaſe praiſe: Then muſt this be a neceſſary conſequent, that where many gifts of Gods grace do

ioyntly concurre and run together, there credit hath continuance, and praiſe poſſeſſion. Such a one is hee, who by no leſſe labour then learning, and by no leſſe learning then iudgement, not onely attempted, but alſo finiſhed (to his no ſmall commendation, being a worthy Gentleman, and hauing enough in ciuill and politike affaires otherwiſe to beſtow his ſtudy, and his time,) this moſt profitable and true Chriſtian worke: which, though by reaſon of the manifoldneſſe of the matter it be weariſom to reade, yet with ſuch weight of wiſedome, diuerſe wayes declared, that tediouſnes is ſo attenuated and diminiſhed: that (as a footman, hauing farre to goe, maketh leſſe account of his labour, if the way be pleaſant: and by the preſent view of comfortable obiects, is ſo rauiſhed with delight, that hee thinketh not vpon the length of his

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iourney: in this booke things are ſo tempered, that (as the beſt ſawces being made of ſweet and ſowre, doe pleaſe the taſte) the Reader ſhal feele himſelf in ſuch ſort affected, that albeit the peruſing thereof ſhall ſeeme paſſing painfull, yet (circumſtances accordingly conſidered, & point by point preciſely pondered) it ſhall proue exceeding fruitfull. Againe, (right Worſhipfull) as in building, not hee which ſeeketh rather to bee ſumptuous then ſubſtantiall, but he which endeuoureth to be both ſubſtantiall and ſumptuous, deſerueth moſt commendation: ſo in writing, not he which hunteth after the fineſt phraſe, & ſweeteſt ſtyle, neglecting (in the meane time) ſenſible matter, ſauouring of iudgement: but hee which hath the capacity, both pithily like a Logitian, and pleaſantly like a Rhetoritian, to leaue ſome prooſe to the world of his wit and

knowledge, is to be had in admiration. In which thing becauſe he is excellent, by whom this booke was written, it importeth more then I am able to vtter: which (whatſoeuer it be) I leaue to the cenſure of the wiſe. And now (Right worſhipful) ſomewhat ſuperficially to touch the worke it ſelfe: which I may well reſemble to the Anatomy of mans body: wherein as we may ſee the wonderfull wiſdome of God, in the creation of mortall man, how hee hath poured life into the principall parts, as it were into certaine veſſels, and couered them with fleſh, which I boldly compare to clay, for the better preſeruation and ſafe keeping of the ſame: how cunningly the whole body of man is builded and knit together, with ſinewes, veines, artires, ligatures, griſtles, bones, muſcles, & ſuch like: ſo in this booke, being but a manuell, the very ſecrets of the

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Romish Church are so discouered, (which in the opinion of the Pope and his Consistory, is high treason, and vnpardonable) that very babes & sucklings may behold their abominations, & spit at their villanous practises, to themselues aduantageable, to the Church of Christ offensiue, & to the glory of God nothing more derogatory. This notable booke therefore (right Worshipful) I haue presumed to publish abroad, vnder your patronage & protection, not doubting that it should want credit, if it were not ouershadowed with the countenance of some speciall personage: but for that your dispositiō being so vertuous, as that you are a mirror among men, and your course of life so praise worthy, as that you may bee well thought a blosome of true Nobility: your worshipfull minde also being beautified and enriched with such rare

ornaments, as that you among the reſt, gliſter like a ſtar: therefore vnto your Worſhips hands haue I beene encouraged to preſent this worthy booke, tranſlated and printed at my proper coſts and expenſes, not in hope of any extraordinary profite, (which how little I think vpon, let him iudge that knoweth all things) but that the Church of Chriſt, being not yet growen to perfect age and ſtrength, may reape ſome ſpeciall benefit by the ſame. And thus hauing layd open, very bluntly, but plainly, my ſimple (but yet honeſt) meaning, I commit your Worſhip to the grace of God, which as it hath hitherto (no doubt) beene your direction, ſo I hope it ſhall, and (God grant) it may bee your loadeſt-man to life euerlaſting. *Amen.*

Your Worſhips at commandement,

Iohn Stell.

To the Reader.

GOod Christian Reader, thinke it not lost labour to reade this little booke, which as it beareth the name of a Bee hiue, so it containeth good store of holesome honey. Neuerthelesse, take this short admonition by the way, that in reading the same, thou play not the part of a Spider, which out of sweet and odoriferous flowres sucketh deadly poyson: for what is that else but to abuse a benefit, and to make that euill to thy selfe, which by nature is good? I know it spites the Papists, that their sudglings are espied: and I beleeue they will bee so farre from singing a Requiem for his soule, by whom it was compiled, or from pitty to purchase him a Pardon from the Popes good grace, that they could finde in their harts, to appeale to the Spanish Inquisition, & by their torments farre passing the paines of Purgatory, to constraine both him, and them that shall reade it, to cry Peccaui. O charitable Catholikes. Bee they such curst cattell indeed? Alas for pitty: God keepe vs out of their clawes. Will not Peter-pence salue vp the sore? O, yes marry, that is meat for

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their mouthes. But will they fret and storme in such sort? Tut a point, they haue had the raene too long, it is time that they bite on the bridle. but farewell Papist: R. this pil, O it will scoure and purge. Thus Gentle Reader (to conclude) thou hast such a booke, as will make thee priuy to all the practises of the Babylonicall beast, (Rome I meane) the denne of Dragons and Diuels: which if it were translated into other tongues, by the industry of the learned, as it is in none, but in Dutch *and* English, *it would increase choller so abundantly in the Pope, the Colledge of Cardinalls, Monasteries of Monkes, Fraternities of Fryers, Nests of Nunnes, and the rest of the Pharisaicall Fry, as whole handfuls of Heleborus, or pounds of Colloquintida can neuer auoyd: and (wot you what?) that will pull downe their mother the holy church vppon her knees, with thought and sorrow. Well, I leaue the benefit of this booke to thy diligence in reading. And thus farewell.*

Thine in Christ,

Iohn Stell.

This is a cleare and perfect Interpretation of the Epistle of Master *Gentian Haruet*, now *lately set foorth in* French *and* Dutch, *and directed to those, that are fallen from the true Christian beliefe.*

WHerein the full foundation, and profound establishing of the holy Romish beliefe is declared: all new heresies confounded; the might, authority, and worthinesse of the Church of Rome, expounded, and by Scriptures confirmed; all dissentious articles put to silence, and a plaine demonstration, where the right Church is to bee found: In summe, all the articles of the holy Catholike Romish beliefe, are here drawne out of all sorts of flowres in the holy Scripture, olde Fathers, Councels, Decrees, and Canons, gathered

gathered together, and as in a ſweet *Bee hiue*, brought all in one: and in the laſt is ſet foorth, the manners, conditions, nature, and eſſence of Bees, the hony and the hony-comb of this *Bee hiue*, collected out of the beſt old writers, as well Grecians as Latiniſts.

Made and brought together by Iſaac Rabbotenu *of* Loven, *Licenciate in the Popiſh Lawes.*

To

To the Right Worſhipfull, holy, profound, and learned Doctor, and *Magiſter noſter*, Maſter Franciſcus Sonnius, *now moſt worthy Biſhop of Shertoghenboſch, health and bleſſing from God, and the Pope our moſt holy Father.*

Afterward Biſhop of Antwerp.

RIght Worſhipfull, loving and holy Father and Biſhop, when I doe well conſider and think vpon the noble, commendable, and worthy deeds, which your honour (with the good helpe of the moſt famous and deuout Cardinall *Granduelle*, and other good ſubiects of the moſt holy Apoſtolicall Catholike Popiſh Church of Rome,) haue (within theſe nine or ten yeares) taken in hand, and almoſt brought to paſſe, touching our ancient and well-nigh ouerthrowne Ro-

Romiſh Religion, to prop and vnderſet the ſame with new pillars, and ſtrong ſtyles, binding it with wel twiſted ropes, and cords of the *Inquiſition*: I muſt needs, and of right (in the name and behalfe of my Countrimen and inhabitants of the *Low Countries* giue you worthy thankes, for the great alterations and changes, which within theſe few yeares haue happed and chanced to the proofe, within the ſayd *Low Countries*. For, had not your Honor, about the yeare 1558. in the time of the moſt holy Pope *Iulie* the fourth, ſtoutly and diligently trauelled and obtained that theſe our Low Countries might bee prouided for with new Biſhops, to ſerue for Inquiſitors and accuſers of Heretikes and Huguenotes. Surely, the caſe was ſuch, that the Popes holineſſe, with all his boothes and ſhops, muſt out of hand haue beene trudging out of theſe Countries, and all by reaon of this new Goſpell, which men would needs ſet forth: whereof your Biſhoppes Myter, Croſier ſtaffe, and your laudable Inquiſition, haue not read much, (conſidering that your Honour can content your ſelfe with your Porteſſe, and a Can

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of good Rennish wine, whereof if it had ſo come to paſſe, a moſt pittifull caſe muſt needs haue followed: As eſpecially, that a man ſhould ſcarce afterwardes haue found any one that would haue ſaid Maſſe for money: yea, the Prieſtes thēſelues began to be ſo aſham'd of their ſhauen crownes, that in ſome places they would haue beene glad to couer them with cowe dung, as in an old Propheſie is declared. The Biſhops, the Prelates, the holy Monkes and Canons, the Inquiſitors and all idle Officers of that ſpirituall Courts, ſhould not haue had any more worke, I omit how that the famous Doctors of *Loven*, the Licentiates and Batchlers of Diuinity ſhould drinke no more *Vinum Theologicum*, or *Vinum Cot*, that is to ſay, The beſt wine that Diuines doe drinke gladly: but muſt haue taken patience with ſmal Ale and ſingle Beere, whereof they might ſoone haue gotten the *Collica paſſio*. And where (I pray you) ſhould the foure holy begging orders haue become? And eſpecially, the deuout *Franciſcans*? ſhould they not all (in general) haue gone and hanged their cowles vpon the hedge? And then what ſhould

Vinum Cot, is to ſay, *vinum caloris, odoris, ſapo. id optimi*: that is to ſay, of very good colour, ſmell, and taſte.

should haue become of all their goodly ornaments of the Church, as braue Altars, gilt Christs, holy Reliques, braue Images, Copes of gold, silver, and silk, and other moe such like Iewels, wherewith all the Churches and holy Saints, as well * Feminine, as Masculine, are decked vp and trimmed, which all the Bishops haue promised by solemne oath to maintaine and defend, to the vttermost of their powers.

As well thee Saints, as hee Saints.

But what is all this to the purpose? The Masse, the Masse (I say) yea, the holy blessed Masse lay so extreamely sick, that men began already to sing *Requiem* ouer her, the holy Saints did not get any more liberall offerings, more sensings, nor more pilgrimages. Yea, the people began already to pull downe Images from the Altars. No man would giue any thing for Pardons, nor for the Popes Bulls: Yea, the whole Staple of Pardons, especially Purgatory, began to waxe cold. The Pope himselfe was esteemed for an howliglasse: The Decrees, and Decretals, the Sophisticall glosses, the sentences, the Quotlibets, and such like toyes, Schollers and Doctors of *Louen*, were cast

cast behind the bench: Satisfaction and ful recompence were no more made any account of: Auricular confession was almost murdered: Shroue tuesday, & Iacke a lent had almost broken their necke: all the holy and goodly processions with the stately stations, Perambulations and going about the streetes, were esteemed for boyes play: the holy Sacrament was no more deuoutly caried vp & downe with fiffes & drummes. In cõclusion al the holinesse, of the Catholike church of Rome began to fal in the ashes: & in place thereof you should heare nothing else, neither in the townes nor without, yea, nothing was read but the Byble, or S. Paul. The people would pray to none other, but to God alone, neither would haue any other mediatour, but Christ Iesus, nor put their trust and confidence in any other things, but in his merites: No reioycings but in his Crosse, death, and passion. They did only esteeme for Sacramentes, Baptisme, and the Lords Supper, yea, & did vse the same very simply without any stately station or ceremonial brauerie, without cõiurings of the diuel, without spittle, without salt, without greasings, and also with

out albes orcasibles. They would goe no more to shrift vnder their ghostly father, but to God aboue, or else before the whole cõgregatiõ: They did not passe any more for absolution, they wold not pray any more for the sillie soules, which lie in Purgatorie, but euery one would ground his prayer vpon the holy scripture: They would acknowledge but one supreme head of the church, namely, Iesus Christ the son of God: They wold haue bishops renouncing the name & office of tyrannicall Inquisitors, to preach the Gospel, to leaue of their richly trapthorses and mules, they did esteeme all manner of meates, good & lawful, first saying grace in their mother tõgues. In sum, they went wholy about to bring in a new reformation of Religion & discipline Ecclesiastical, the like whereof was neuer seene of the holy Church of Rome, nor of our forefathers: They tooke in hand to restore all againe, to the olde and former state of the Apostles and Euaungelistes, what pitie, what care, what sorrow, had this bin to our dearly beloued mother the holy catholike church of Rome, and to all good subiects? But praysed be our

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blessed Ladie of *Antwerpe*, your honour did wel foresee, and in time diligently withstand that inconuenience, in that you haue placed the inquisition in the land, driuen away the *Gewses* or Heretiks laid the Magistrates in prison, banished and brought to the Butchers stall the Gentlemen and good subiects, made a way and open passage for the *Spaniardes* into the land, set vp fire and sword in token of victorie, and in euery corner reared vp gallowes, and plentifully shed the blood of those new Euangelistes: In Summe, your diligence, your quicke expedition, your great, zeale, your new Bishoppes, and your holy Inquisition, haue so well aduised, counselled, perswaded (or rather forced) our Soueraigne Lord the King his Maiestie much rather to see the destruction of his Patrimoniall land, the ruine of his Subiectes: yea, the imprisonment, & death of his own only sonne then to permit the holy catholike church of Rome to suffer such shame: & that in place of the Popes decrees & Decretals of the Masse booke *Hortulus animæ*, and such other seruice bookes, the Gospel, & holy Scripture, onely should

They were cal-led Geuses, which make part with the Prince of Orange, against the Papistes.

ſucceed, and take poſſeſſion. Therefore your Honour is highly to be praiſed for ſuch noble actes: And euery man is duely bound heerein, to aſſiſt & further you in your enterpriſe, to the vttermoſt of his knowledge and abilitie.

This (Right honorable and bleſſed Biſhop) is the cauſe, which hath moued mee poore and vnworthie brother of S. *Francis* order, to dedicate and ſend this my ſimple preſent to your honour, to the ende that I (with this my ſmal gift of good will) may ſomewhat (though but a little) help to ſtrengthen & repaire the decaied walles of the Romiſh church, and eſtabliſh again the right & perfect foundation of our moſt holy father, the Pope. Therefore hauing a while a goe: ſeene & marked that in the Citie of *Antwerpe* was a ſmal booke ſet forth in French & Flemiſh, intituled and named *A Letter Miſſiue*: Or, *An Epiſtle directed vnto the Apoſtataes* and *Back ſliders*, From *the true Chriſtian beliefe compiled and made by Maſter Gentian Hamet, &c.* And for that the ſame booke was greatly deſired, and very much eſteemed of all good and catholike harts: I haue (with all diligence & circumſpection)

cumſpection) peruſed and read ouer the ſame: wherein I haue found in effect that in the ſame is briefly declared & ſet forth the whole ground and foundation of the holy Romiſh religion, which your honor euen with fire and ſword, to the ſubuerſion & vtter ruine of the whole land, doth ſeeke moſt zealouſly to mainteine. And I am therby perſwaded, that the ſame booke was moſt worthy to be read ouerof all men, to the ende that all ſtartbackes from the faith, might returne into the right way: and the good faithfull catholikes thereby ſtrengthened & confirmed. But now conſidering the ſaid booke to be very ſhort, and ſomething darke for a matter of ſuch importance, & likewiſe had either none or very few proofes out of the Scriptures, Councels, holy fathers, and Decrees of the Popes: therefore I haue thought good to ſet penne to Paper, and to ſet forth and declare the ſame at large, that nothing needfull ſhould be lacking. Moreouer conſidering that it is moſt neceſſarie, to declare ſomething more at large, eſpecially touching the worthines, and authoritie of the holy church of of Rome, and the true expoſition of the

holy scripture: wherevpon the summe of all our matters doe depend for that wee haue alwayes beene forced to call vpon the church, & especially now when there is none other shield or defence left vnto vs: therefore haue I trauailed briefly to to shew of this matter, where the sure ground & foundation lies, by what scriptures, by what holy fathers, by what councels, and by how many Decrees euery point is defended: & likewise how and in what manner the Scripture and the holy church of Rome are ioyned together, & catholikely vnderstood in such order, as the same shall in no wise serue the Heretikes any thing at all to their purpose or aduantage. And forsomuch as this worke is sucked out of sundry sortes of flowers gathered together: therefore haue I named it, *The Bee hiue of the Romish Church*, thereby to giue to vnderstand, that as the hony Bee, doth not gather her hony out of one flower alone, but of many and diuerse: So doth not the church of Rome stand vpon one scripture, Bible, councels or bookes of Decrees, but doth catch and snatch out of each of them, that which best serueth her purpose, as hereafter euery

euery man may plainely perceiue, and in the ende of this booke ſhal vnderſtand more at large, whereas the ſpeciall cauſes are ſet forth, why & wherefore wee haue chriſtened this booke with ſuch a name. And now, hauing vnderſtood that your Honour did a good while agoe ſet forth a certaine booke, againſt the confeſſion of the faith of theſe new Goſpellers, I did very earneſtly trauel to get the ſame, truſting that it might (perhaps) haue eaſed me of this my labour, for that I thought your Honour ſhould haue ſet forth theſe matters there at large. But after that I had ſuperficially & lightly reade ouer the ſaid booke, (not hauing the lucke to keepe the ſame long by me.) I was the more willing to ſet forth this my *Bee hiue*, for that I ſaw it ſhould ſerue very well, to the opening & more plaine declaration of the foreſaid booke, which your Honor hath made & publiſhed: cõſidering that your honour is buſie in euery place with the authoritie & dignitie of the holy Church of her ordinances or conſtitutions, additions, or traditions, & of the ſpiritual expoſition, which ſhee hath made vpon the Scriptures: and perceiuing nothing no be

clearely ſet forth, whereby one may finde out theſe cõſtitutions & ordinãces, whether in the Scripture, in the Fathers, in the Decrees, or in the Councels: ſo that a ſimple man might alway ſtãd in doubt, what you will haue eſteemed and holden for the commandements, ordinances, or traditions of the church, and what men ſhall call the church, and likewiſe what rule or inuiolable order this holy church doth commonly keepe and vſe in the expoſition of the Scriptures, but I thinke your honor did leaue this vndone as our ſaid Maſter *Gentian Haruet* did eſpecially, becauſe it was to ſmal & ſlight a matter for you to trouble your mytred head withal. And therefore haue I gladly taken vpon me this paine & trauell, and haue clearely ſet forth in this my booke, vpon what ground and foundation all theſe things are builded: So that the neceſſarie vſe of this booke is vnſpeakeable as euery good Catholike ſhall wel perceiue of himſelfe. And forſomuch as herein is not written any thing, but it doth agree aſwel, yea, better with the ſaid booke made by you, then with *Gentianus* booke, I would gladly haue it ſet forth, as an Expoſition, gloſe

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or Comentarie vpon your foreſaid pretie booke, but conſidering that I had not any copie of your ſaid booke in my cuſtodie: and fearing alſo leaſt your Honour might haue beene offended, that any man ſhould take vpō him to expound or comment vpon your writings which are as cleare as helliſh Sunne, euen as your own name *Sonnius* doth ſignifie: ſo that I haue proceeded with my firſt determination, thinking it ſufficient for me, if I might hide this my trauell vnder the wings of your Honor, like as vnder the ſame, all our new Biſhops, haue bin hatched. Moſt humbly beſeeching your Honor, to accept this my ſimple gift in good part, and as becommeth ſuch a worthy Biſhop to doe, truſting yet (within ſhort time) to ſet forth more ſuch workes, and thereby ſo preciſely to expound all the bookes that art ſet out by your Honour, and other doctours of Louen, your companions, that a blinde man may feele them with his handes: yea, & without ſpectacles or candle conceaue what great holines lyes hid in ſuch cofers. You may (if it pleaſe you) in the meane ſpace accept this my worke, as an explanation and

Commentary,

Commentary, vpon your booke, which to doe resteth at your pleasure and good will. And heerein I commend your Bishops Myter and crosyers staffe vnto the tuition of our holy Father the Pope, who preserue and keepe your Honor withall your brethren our new Bishops, in prosperous estate and proceedinges against all Heretikes.

Datum in our Musæo, the 6. of Ianuary, being the Eeuen of the three kings of Collen, at which time all good Catholikes make merry, and crie, The King drinkes, in anno 1569.

Your Honors wel willing seruant in all that lies in my simple power

Isaac Rabbotenu
of Louen.

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¶ The argument of this booke: Wherein the Epistle or Letter missiue of Master Gentian Haruet, *is diuided into six* partes, and the meaning of the same briefely de*clared.*

THis deepe grounded and most learned Epistle of the right worshipfull Doctor Maister Gentian Haruet, directed to those that are declined and fallen from the holy Romish Catholike Church, is diuided into fiue specialll and principall partes: whereof the first is.

1 That the Heretikes and Hugenotes cannot repute themselues for faithfull people, so farre forth as they do not beleeue all things, which our louing mother the holy Church beleeueth, without whom no saluation can be obteined: and especially, for that they will not beleeue the Transubstantiation of the bread into the very body of Christ.

2 The second is knit to the first: namely: They maintaine iniuriously, that we ought to allow nothing, but what is maintai-

maintained by Scripture.

3. Thirdly: They doe not beléeue nor allow seuen Sacraments, inespecially, Auricular confession, the Sacrament of Matrimonie, and the holy Ointment or Unction.

4 Fourthly: They do the Catholikes great iniuries: insomuch as they repute them for idolaters and worshippers of Idols.

5 Fiftly: They séeke nothing else, but fleshly libertie, and their own appetites.

6 Sixtly and lastly: Their Preachers are vnlearned dolts, and leade a lewde, loathsome, and wicked life.

In these fiue points is briefly rehearsed the whole ground and foundation of the holy Catholike doctrine, taught by the Romish Church: and is so gallantly established: yea, and all the Heretikes so finely fetcht ouer the coales, that there remaineth not a iotte to be spoken of any further. Yet, séeing the ground and meaning of this Epistles Authour, did stretch chiefly to challendge the Heretikes forth into the field and then champion-like, to combate with them: (like as he sheweth that not long since the noble

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knight, Master *Nicholas Villegaignon*, who by his writing though to egge forth Master *Iohn Calvine*, and by that meanes to haue wonne a perpetual fame and euerlasting memorie.) It is euen in like sort fallen out with this good felow, as it did with the said *Villegaignon*. For his hap was, the better to fit his purpose to set downe (as hee before mentioned) many doubtful partes, very darke and obscure reasons: yea, and some, somewhat grosse, supposing herewithall (as with a baite) to draw the fish into his net. Whereby (alas) it came to passe, that his good and godly meaning was spilde and construed a wrong way, and the heretikes did seeme to make a mocke of it, as though he were vnworthy to haue an answere to the same, considering that he did shew very little Scripture or authoritie to affirme his matter: Euen in like maner as they had in times past iested with the foresaid *Villegaignon*.

Therfore it hath seemed both good & necessary vnto vs, and for the preferment of the holy Romish Church, most available, that this present Epistle should bee at large declared: and very strong and apt

apt authorities to be brought in, for euer ry part and parcell of the same, collected aswell out of the Scripture, as out of the best and fittest bookes of the ancient Fathers, Councels, & Decrées, wherewithall our most louing mother the holy Church is most supported: to the end wée should the better conceiue the costly hidden treasures, which are comprehended in this short Epistle: and that eache might vse the same to his most aduantage and for a publique instruction, hoping (through this holy and meritorious worke) to purchase heauen, and withall to redéeme and set frée two or three soules out of Purgatorie.

(*.*)

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Gathered by *Abraham Fleming*.

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FINIS.

Gathered by *Abraham Fleming*.

Here followeth the Declaration of the first part of the Epistle of Gentian Harvet: Wherein is Treated, what the holy *Church of* Rome *is: wherin her power and authoritie doth consist, and how the same extendeth: then is concluded, that* Lutherans *and* Huguenotes *cannot be esteemed or taken for true beleevers: but must be banished and burnt for* Heretiques.

The first Chapter:

Wherein is plainly declared, that the Lutherans *and* Huguenotes *are Heretiques, and ought to be burnt: notwithstanding, that as well by Scripture, as by many examples, they shew themselves to be the very Church of God.*

AND to the intent that wee may orderly deale, beginning first with one peece, and afterward proceeding with another: our Master Gentianus doth here in his first charge, set forth such a noble grounded and sharpe wittie reason, to found and build his ar-

Lutherans and Huguenotes are Heretiques.

guments vpon, that the Heretikes and Huguenotes doe ſtand already ſo amazed and aſhamed, as a Horſe that hath ouerthrowne his Carre.

You poore Heretiques (ſaith he) how can you be of a true beliefe, if you doe not firſt accept the twelue Articles of the faith? And how ſhould you accept them, ſeeing you will not beleeue the holy Catholike Church?

For conſider this, he doth take to ſerue his turne, a moſt certaine and vndoubted point, That no man can beleeue the holy Church, but he muſt iointly withall receiue and accept all whatſoeuer the ſaid Church doth ſet forth and beleeue. And this is greatly to be conſidered: ſeeing hereupon doth reſt the moſt ſpeciall ground and ſtrongeſt bulwarke of the holy Church of Rome.

Churches of God and Heretikes.

For theſe Heretikes can very ſtedfaſtly ſay, that they themſelues are the Church of God. And to proue that, they introduce and bring in many goodly Texts out of the Scripture: but they alledge them onely according to the letter: euen as though the Church were nothing elſe, but an Aſſembly or Congregation of holy men, that is to ſay, of ſuch as through faith or beliefe are by the blood

blood of Jesus Christ elected and chosen to be the sheepfold of Jesus Christ, the true and onely shepheard of our soules: into which fold none are received, but such alone as will hearken to the onely voice of that onely shepheard, & follow and goe after him onely, forsaking and not knowing the voice of any stranger. *Ioh.* 10. 3. 4. 5. 14. 25.

Whereby they will now conclude, that our great Father the Pope, with all the right honorable Bishops and Prelates, (which have of themselues set forth many goodly Ordinances, whereof Christ neuer knew word) should be those very strangers and hyrelings, which seeke onely the wool of the sheepe, and haue serued God feignedly, setting forth and teaching the commandements and doctrine of men: yea, that they should be the theeues and murtherers, that haue not entred in at the right doore which is Jesus Christ, but are crept in a wrong way, to steale, kill & destroy. And therefore doe they cut vs cleane off, notwithstanding, whatsoeuer we alledge of the Church of God, and of her authoritie, power & worthinesse. But they alledge out of the Prophet Jeremy, That all is *Ioh.* 10. 12. *Mat.* 15. 9. *Ioh.* 10. 9. *Iere.* 7. 40.

but lies & deceit wherupon we eſtablish
Iere. 7. 4. our ſelues, cryng with the Iewes, The
Church of God, The Church of God, The
Church of God. And herupon doe they
Eph. 2. 20. bring vs forth & alledge their Paul, ſay-
ing, That the onely true ground & foun-
dation of the Church of God is eſtabli-
ſhed onely vpon the doctrine of the Pro-
phets & Apoſtles: ſo that whoſoeuer he
be that falleth from the ſame, cannot be
accounted for a true member of Chriſt
his Church. And then they bring forth
an Eſay out of a corner, & an Ezechiel, an
Oſeas, with diuers other out of the old
Teſtament, which they ſet altogether
on a heape, and will defend themſelues
therewith, that the ſtedfaſt ſucceſſion, &
that long continued race of the Popes,
Cardinals, Biſhops, and Archbiſhops,
are in no wiſe that right token, and that
vncounterfeit marke of the Church, but
that onely the ſincere Word of God:
when as that is in our mouthes and in
our hearts, and in the mouths & hearts
of our children, accompanied with the
Eſay 59. 21. right vſe of the Sacrament, according
to the perfit ordeining of Chriſt Jeſus,
who is the onely head of the Church and

Con-

Congregation; in whom all people are ioyntly united, euery one according to the measure of the gift which he hath receiued of the head, to the full growth of the whole body in loue. Well, well: when they haue done all their prating, yet must this needs be true: That they are but Heretikes, and smell after the fagot, the good pære and all, the cause why. For that they doe not beleeue all that the holy Church doth beleeue, and without the Church is no saluation: but all such as fall from her, must be burnt like faggots: for to that end haue we a plaine text of Scripture, which sayth thus: Whosoeuer doth not abide in me, shall be cast out of the Vineyard, as a braunch, and there wither: and men gather those branches, and cast them in the fire, and burne them.

Ephe. 4. 15. 16. Col. 1. 18. and 2. 19.

Iohn 15. 6.

And this same is apparant out of the second point of this Epistle now following: Whereas Geuianus doth openly confesse, that at all times and euer, there haue beene some men which haue held the same opinions, and set forth the like learning, that these Lutherans and Huguenotes doe now follow. But he answereth the matter thus: That such

Which witnes is to this purpose set forth of Iohn Andreas Panormitanus Hostiensis, Bernardus Lutzenburgen. In the 4. booke of the heretikes in the 5. part, and by other moe Catholike writers.

haue alway beene banished and cursed for heretikes: and all this is very true. For euer since that Iohn the Archfather Patriarch of Constantinople beganne to take vpon him to be the vniuersall Bishop of all Bishops within Christendome: which attempt the Pope of Rome did in the beginning stoutly withstand: and that then afterwardes Boniface the third did obteine that title for himselfe, and was by the Emperor Phocas declared chiefe or superiour Bishop ouer all Christendome, and ordeined the head of the Church: which thing was brought to passe in the yeere of our Lord 680. From that time forwarde (I say) there haue alwayes beene many factious and busie fellowes stirring abroad, which as well by writing, as preaching, haue withstood the Pope, and condemned his doctrine, decrees, and ordinances, euen by the Scripture: yea, and blazed it set himselfe forth for an Antichrist, alledging (euen as our Heretiques now doe) that men ought to repose themselues and build vpon the sincere Word of God onely: and further, to hold and esteeme all ordinances of the Popes not agreeing

Iohn Patriarch of Constantinople.

Bonifacius 3. the first head of holy Church. Phocas.

Popes accounted for Antichristes.

agreeing with the Scripture) for deuelish doctrine. But, as before is declared, such haue alwayes bin reputed and condemned for Heretikes. Therefore, to the end that no man shall thinke this to be nowe a new dealing of the holy Church, to condemne these Lutherans and Huguenotes for Heretiques: and likewise, that no man shall suppose, that this their doctrine and Articles, which they set forth are first growne in their gardens: I will therefore make here a briefe discourse of such, as haue here before set forth these matters, as well by mouth, as by writing, to make it plainly appeare to the world, that there is not one Article which they bring forth, but it hath beene long before set abroche openly: and that the holy Church of Rome hath both punished, and condemned it for heresie.

Then to begin withall, it is plaine, that the Greekes haue alwayes dapperly withstood the holy Pope of Rome, and would neuer acknowledge him neither for Pope, nor for the head of the Church: like as yet euen in these dayes they doe not: in so much as in the yeere

The Greekes against the Pope of Rome

of our Lord 1328. At which time Pope John the 23. had written very wisely and sharply to the Greekes, and by many words defended the cause, That first there was but one onely Church, whereof he ought to be the head, vnder whom all Christendome ought to submit themselues: they did againe send him this answere which followeth:

Iohannes the 23. Pope.

The Greekes doe answere Pope *Iohn.* This doth *Iohn Mandeuil* write of in his 7. booke.

We beleeue verily, that thine authoritie is great, ouer thine owne Subiects: yet we cannot well beare with thy lofinesse, and vnmeasurable pride: neither allow thy vnsatiable couetousnesse. Therefore the Deuill be with thee, for God is with vs.

Notwithstanding, that some of their Embassadours did in the Councell of Ferrara, in the time of Pope Eugenius 4. agree thereunto: but without consent or Commission of their Church, which did afterwardes call backe, and annihilate the same. But long before that time, not onely the common people of the Grekes, but the Emperours themselues likewise, were aduersaries to the Pope of Rome, about the setting vp and praying to Images. For about the yere of our Lord 730. The Emperours

Eugenius. 4.

Constantine

Constantine 5. and 6. and Leo Isaurus, did with full assent & consent of the Counsel, as well out of the scripture, as of the ancient Fathers, conclude: That men should in no wise, for the service of God, neither set vp, nor pray to any Images: but did likewise vtterly breake downe and destroy all Images before made and set vp. Constantinus Leo. Images forbidden & despised.

For which cause the Popes of Rome did conceiue such malice and hatred against the, that from thence forth, they sought all maner of meanes and wayes to diuide and ouerthrow the Emperiall state: like as in cõtinuance in time they brought it so to passe. And likewise not onely the Greekes, but the Germanes also, did long time withstand the forbidding of Priestes too marry, till at length the Popes (and that specially Bonifacius 8.) did by maine force bring it to passe, and establishe the same. The cause wherefore the Popes fell from vnder the Empire. The Greekes & the Germanes did withstande the forbidding of Priestes to marry, till Bonifacius 8. did first vp by force.

In the yere 840. one Berthrame, a stout and a learned man, rose vp, who did manfully withstande the Romish doctrine, as touching their Transubstantiation, dedicating to Charles ỹ French King, brother of Lotharius, a notorious booke made for that purpose: and did likewise Berthramus.

likewise in an other booke confirmed by the scriptures, and strongly defended by the holy Fathers, set foorth the doctrine of predestination, which these heretikes do now so earnestly stand vpon. And about the yere 869. did Ioannes Scotus follow him, writting against Transubstantiation, euen as Berengarius about ϕ yere 839. had done the like. And in the yere of our Lord 964. Hukdrike Bishop of Auxburge, by his writting reuoked again the same commandement of forbidding Priestes to marry. After whom, about the yere 1140. Bernard started vppe, who wrote very much of Predestination, & against free wil: nothing vnlike the doctrine of the Lutheranes and Huguenotes: yea, and did very stoutly strike against the Priestes and Prelates, calling them, The seruantes of Antichrist: and making of the Prelates, Pilates. Whom in the yere 1157. Ioannes of Sarisburie did followe, and wrote a booke called Obiurgium Clericum: and another named Polycraticus: wherein he doth pul the whole Clergie vengeably ouer the coles, and setteth them out for Pharisées and false teachers: calling the pope, Antichrist:

Nota.

Iohn Scotus.

Berengarius.

Hukdrike Bishop of Auxburge.

Bernardus.

Ioannes Sarisburien.

Antichrist: and Rome, The whoore of Babilon. And likewise a litle before that had Arnolde the Bishop of Brixen set vp earnestly against the Priestes, denying flatly, that the sworde of gouernement shoulde any whit appertain vnto them: yea, euen at the same time was there one Peter Bloix, which wrote openly thus: That Rome was the right Babylon, whereof S. Iohn did prophesie: and that the Officialles of the Romish Court were diuelish Griphines: and the Priestes, very Calues of Bethel, Baals Priestes, Ægyptiacal idols: and that euery thing was to be sold at Rome for mony. *Petrus Bloix.* *Diuelishe Griphines.*

About the same time in the yere 1160 started vp in France a quicke fellowe, & a worshipful Burgesse of the Towne of Lyons, named Petrus Valdo, who hauing studied the Scriptures very diligently, began to set vppe a new doctrine, which did hit a iust vpon the doctrine of these Huguenotes, as might be. He left many Disciples after him, in so much that a remnant is remayning yet to this day. After that came Petrus de Vinea, Chauncelour to the Emperour Frederike 2. and was in the *Petrus Valdo.* *Petrus de Vinea.*

yere

pere 1240. who went about likewise to robbe our holy father the Pope of his intituled authority and iurisdiction, railing vpon him out of measure. And after came Guilielmus de sancto Amore, in the pere 1260. who laid loade exceedingly vpon the Prelates, Monkes, and Friers: I did reckon them for subiects of Antichrist. Whose opinions were after in the pére 1275. by one Laurence an English Doctor at Paris, stoutly defended and confirmed. Againe, in the yeere 1306. came abroade one Petrus Cassiodorus, a Gentleman, and very well learned: who did altogether spil the potage. For his writing and doctrine was, euen as though hee had studied all the dayes of his life in the bookes of Luther & Caluin: and hee made of the Pope a Nabuchodonosor. After that, in the pére 1314. did followe one Dulcinus of Nauarra. And in the pére 1315. Arnoldus de villa Noua, who carried water all ouer one bridge. And at last, in the yeere 1383. came forth the great Archheretike Iohn Wiclefe, who threwe all the spindles of the holy church of Rome in the ashes: for he was a natural Zwinglian, or Caluinist: and

Guilielmus de sancto Amore.

Petrus Cassiod.

Dulcinus.

Iohn Wiclef.

of

of him sprung up Iohn Hus, in the yeere 1405. which was the father of all Lutherans. He it was which came with Hieronymus of Prage to the Councell of Constance, there to defend his doctrine by scripture: but there he was taught a new lesson: for in place of disputation, they were both burnt at a stake. And yet that notwithstanding, their doctrine euer since that time hath béene accepted in many places: and by many stout fellowes confirmed. Like as there was one Nicolas Clemangis, a Doctor of Paris, a Bishop of Bayone in France: Oldecastel, Lord Cobham, and Knight of the order of the Garter: and within a little while after, one VVilliam VVight in England: and Paul Crawe, with many other in the countrie of Rome, Hieronimus Sauanerola in Italie, and a number of other more: all which yet were by the Church of Rome banished and condemned for heretikes: yea e where they could be gotten, put to death.

Iohn Hus

Hieronymus de Praga.

Nicolaus Clemangis. Oldecastel.

VVight. Paul Crawe.

Hieronymus Sauanerola.

In summe, all such, as at any time haue taken vpon them, to set forth any like matter against the Church of Rome, haue alway been of the most holy

ly Popes banished and accursed, together withal them which would by any meanes maintaine or defend them. In so much, that Emperours and Kinges: yea, whole countries have (for withstanding the Pope) bin excommunicated & condemned for heretikes: yea, & (which is of greater importance) one Okam, and Dante, good catholike men, were by pope Benedict 3. condemned for heretikes: only because they did maintaine, That Emperours hold their Empires of God, & not of the pope: and yet notwithstanding, that in all other matters they did throughly professe the popes doctrine.

Okam & Dant.

I say nothing, what is meete to be done to these new heretikes, who goe about to roote out and destroy the whole foundation of the Romish schole, and take vppon them to face vs out with their Paule, with their Esay and their Ieremy. What a mischiefe! Doe they not know that those sellowes, whom they alledge and bring vs forth, were likewise esteemed for Heretikes, as well as they are themselues? Yea, in so much that one of them was hanged, another was burnt, the third clouen through the middest with a saw, the fourth set vpon a wheele, &c. And therefore are wee

no

no more moued for them, than for a bladder full of beanes.

For the holy church of Rome would neuer accept their doctrine, but vpō this bargaine & condition, to wit, that thée might alway apply the same as thée should think good, & as might best come to passe for her selfe: & that no reuoking, nor reuolting, nor appellation should be made against her doings: no, nor that ỳ name of Iesus Christ should in that case serue: like as shall by vs shortly in the part next following bee declared at large. For this verely is most true, that if our blessed Lord himselfe, would haue followed the exposition and commentarie, which the Priests, Pharisées, and Doctors had at that time made vpon the holy scriptures, in the name of the holy Church, he had neuer bene crucified, or hanged vpon the Crosse. But because that he would (full wisely) goe and bring in new matters, and so set vp a newe reformation, according to the text and doctrine of the Gospell (like as these Heretikes go about now to doe) therefore did they deale so hardly with him. Notwithstanding that, now since

The Pharisées glosis.

since the holy Church of Rome hath so finely handled and set forth this new religion of Christ, and brought it vnto such a trim frame, that now it is very gladly receiued of euery one in a manner: yea, and if it were so, that these Huguenotes would accept the same, setting it forth likewise, surely, men would no more be so readie to bring them to a stake, as heretofore they haue done, yea and pretend hereafter to doe.

But now, to come to our matter againe, it is necessarie, that we well consider, and substantially declare, wherein the worthines and authoritie of the holy Church doth specially consist: & what commaundements, traditions, and ordinances of the same, men must receiue and accept, without all contradiction or gainsaying.

And this (forsomuch as our Doctors of Louen are troubled with so many other profound and deepe questions, that they haue not the leysure to set out this point effectually) is notwithstanding, the right ground and foundation of all their building: yea, and is most needfull to our saluation, and to the extirpation

and

& rooting out of all heresies. For it may be demanded whether men shal hold for commandements and traditions of the Church, onely and alone, that which is plainly set forth in the scriptures of the olde and new Testaments? Or els, that which the olde holy Fathers and Doctours, as Augustine, Chrysostome, Hierome, & such like haue left behind them in their bookes and writinges: or a great deale rather, that which hath bin concluded in the holy Councels: either els, that which the holy popes of Rome haue ordeined & enioyned: or, last of all, that which is scraped together out of the one and the other: al laid in one platte, and baked in one Cake: and which is now in our dayes obserued in the holy Catholike Church of Rome?

The second Chapter:

Whereby is declared that the Church, with her power and authoritie, cannot be inclosed within the pales of the holy scripture, but that the Church may adde to the scripture, or take from it, what shee thinkes good: & thereupon are many examples, & profound reasons alledged.

The Church is about the Scripture.

VPon this demand & profound proposition, very much might be said: but wee will make short of the matter. And to begin withall, we conclude vvith our M. Gentianus, & with the holy Counsel of Trent, That all they which would inclose the power and authority of the Church within the limits and bounds of the holy Scripture, (as though the holy Catholike Church of Rome could reade no further, than is spelled before to her in the Bible) are euill and naughty heretikes: yea, they are euen of those Apostates or backsliders, to whom our M. Gentianus hath written this his Epistle. For as touching that, for the defence of their opinions, they bring forth how it is written, That none shall either put to it, or take from it one iotte: that is simply spoken to the Iewes Rabbines only: so that they should not take any such thing vpon them, as to change any words of the text, and to correct Magnificat, like as they haue presumed to do, as men may see clearly, & without a candle, by the honorable Bishop Gulielmus Blindasinus, in his booke intituled, De optimo genere interpretandi: which is to say, Of the best & surest manner of expounding or interpreting. For therein he

Deut. 4. 12. 13. Pro. 30. 6. Apoc. 22. 18. This is thus set forth by Eckius in his booke called Enchiridion loco. com. Gulielmus Blindasinus.

he doth shew very plainly, that all Hebrew texts of the Bible are falsified, & embraced by the Iewes: yea, & the like is done to all the texts in Greeke of the new Testament, by some heretikes and enemies of the truth. So that neither Christ, nor his Apostles, nor any of the old Doctors, should haue had the right Bible, but onely our most holy Catholike Church of Rome, which only was borne vnder the right planet, & she alone hath shot downe the Popingay. Therfore must the text before specified, be vnderstood & meant of the Iews alone, and of such like Heretikes, which haue so falsified the texts of the Bible.

But you may not gather by this, that the holy Church of Rome is not licenced to adde vnto the Scripture, whatsoeuer shee doth marke to be yet lacking, and to innouate, change, and remoue all that tendeth not perfectly to her purpose. For you see daily, that shee doth freely take vpon her so to doe: and furthermore, she doth punish for ranke heretikes, all such as will not allow and accept her adding, and changing, for the perfect word of God.

Men doe know very wel, that she hath finely conueied out of the register of the ten commandements, the second commandement, which was, That no Images should be made, nor fashioned: because she did perceiue, that heretikes would alledge the same, to the hinderance both of hée & shée Saints, which stand vpon the altars in the Church. Furthermore, because men should not lack the number of ten, shée hath taken the last commandemēt, speaking of desire, & diuided ẏ same in two, & so made the tailes agrée iust. And likewise, notwithstāding that our Lord Jesus Christ had opēly cōmanded, that the cōmunion should be ministred, as wel with wine as with bread, yet the holy catholike church of Rome, considering the great danger which was therin, for that the wine might bée spilt: or being in the winter, frée ze: or be turned into sowre vineger, if it should be long kept in a Pixe, or little sacrament boxe. And especially, considering that when

The ten commandementes falsified. Looke in the *Catechisme* or the summe of our beleefe, printed at Antwerp by the commandement of the king of Spaine. Item, looke in *Thomas de Aquino* vpon the ten commandements, and vpon all the catholike doctours entry one of them. All which haue cleane left out the second commandement, in the setting forth of the ten commandements. *Mat.* 26. 27. *Mar.* 14. 23. *Luk.* 22. 17. 1. *Cor.* 11. 25. Marke, touching this, the Master of the Sentences in the 4. booke the 12. dist. 4. cap. And vpon the *Eucherid.* of *Eckius* in the booke of *Bernard of Lauen.* In the 12. part of the 4. booke of Heretikes, and in all other Catholike wryters, who doe specially treate of this matter.

they

they should haue dealt the wine abroad, the common people might haue thought, whether that the longrached body were without blood, or at the least, that there could be no right and perfite Transubstantiation and changing of the bread into the very body of our Lord Jesus Christ. In this behalfe hath she considered further, and hath bene better aduised than our Lord himselfe was: and so hath forbidden the laye people the Chalice. For thus the Councell of Constance doth decree, That notwithstanding Christ, after supper, did ordaine and minister vnto his Disciples the most blessed Sacrament vnder both kinds of bread & of wine. And although that in the first ancient church of the faithful, the same was alwayes vsed vnder both kindes: neuertheles, seeing that the contrary vse and custome is not without great occasion, and willingly now put in vre, for the auoyding and eschewing of some inconueniences and perilles: therefore shal al Patriarches, Prelates, Archbishops, and Bishops, curse and excommunicate all such, as shall take vpon them to minister vnto the common people the Sacrament in that manner. And so-farre foorth as such doe not turne

This standeth in the third booke of the Councelles, in the Councell of *Constance* in the 14. Session.

and recant, then they to bee delinered into the hands of the temporall Iudges, to be by them arbitrally executed. And hereupon did the Præsident of the Councell, named Ossiensis, in the name of all the whole Colledge of Cardinals, & all other Bishops after him, answer, Placet: which is to say, So it pleaseth vs. So that it is euident, that the ancient manner & good meaning of the Church may cleane alter & vtterly abolish the commandement of Christ, & the old custome of the Apostles, & their Disciples. We do likewise see, that notwithstanding S. Paul (by inspiration of the holy Ghost, commanded, that whosoeuer did feele that weaknes in himselfe, that he could not liue chast, should take a wife: for that it was better to marry than to burne. And he did (in a manner by speciall words) command the same to the Bishops and other Ministers of Gods word, saying: That they should haue their wiues and their children brought vp in the feare of God. And further, That mariage is holy & commendable in all men: yea, he did esteem, The forbidding of marriage, for a doctrine of Diuels.

1 Cor. 7. 9. & 2.

1 Tim. 3. 4. A charge to the Bishops. Heb. 13. 4. 1 Tim. 4. 3.

And yet, all this notwithstanding, our holy mother the Church of Rome, seeing deeper

deeper into the matter: & for the eschewing of many inconueniences, hath expressly and flatly commanded Priests, Bishops, & all spirituall persons, that they in no wise shall take vpon them the state of Matrimony, teaching precisely the contrary to the doctrine before specified, That the state of Matrimony, is nothing else, but plaine vncleannesse, filthy, and shamefull: yea, a great and foule spot vnto carnall copulation: In so much, that such, as giue themselues thereunto, cannot bee acceptable before God: for that it is written: Who so liues after the flesh, cannot bee acceptable before God: and haue therefore concluded, that it is not decent that a holy Priest, who is the temple of the holy Ghost, should become a slaue to the lying with a woman, and to fleshly lust. Like as in the Popes decrées and Decretals is specially set forth.

This is set forth in plaine words in the Decrees of the Popes in the Chap. *Propositi.* in the 28. dist. and in the chap *Decreuimus*, the 22. dist. & in the chap. *Tene*, the 31. dist. it is likewise in the booke of the *Sentences*, in the 17. dist. in the 4. Chap.

Moreouer, touching the same point, it is concluded in the said Decrées, That the Doctrine of the holy Church is now more perfect, than either the Doctrine of Iesus, the Sonne of God, or of his Apostles, hath bene in times past. For thus the text saith, Before that the Gospell was corrected, amended, & expounded, there

In the 4. dist. of Pope *Cure*, in the first book of Councels fol. 422. col. 2. and 423.

This standeth euen thus word for word in the booke of decrees in the chap. *Sors non est, causa.* 26. *quest.* 2.

were many thinges permitted, which now, since the time is come, that all the doctrine is made perfit, are clearly abolished and taken away: as especially, notwithstanding that the marriage of Priests was neither by Law, by the Gospel, nor the doctrine of the Apostles, forbidden, yet hath the holy Church statly forbidden the same.

Mat. 5.32.19.7. *Mar.* 10.4. *Luke.* 16.18. 1. *Cor.* 7.10.

Wee doe likewise plainely see, that Jesus Christ hath streightly forbidden, any dispensation for Matrimonie, and hath specially declared, That whosoeuer doth leaue his wife (except it be for adultery) and doth marry an other, is a whooremonger.

Truely, if it were not that our holy mother the Catholike church of Rome, had full power & authoritie aboue Gods word, and aboue the special commandement of Christ: shee would neuer haue taken vpon her to haue changed nor put downe this mariage of Priests.

Now let vs further see, that the most holy and honorable Popes, Iulius, Innocentius, & Cœlestinus, beeing with a great number of Bishops and prelates stately and iudicially assembled in the holy Ghost, in S, Peters church at Rome, haue con-

concluded, iudged, & pronounced, what soeuer Christ notwithstanding had therof spoken & sayd. What if so be there were any which were married together, and had christened the children at the Fount, the one of the other before should be diuorced: and the woman to haue her mariage good restored backe againe, and within a yeere after, it should be lawfull for her to marry another man: and for him to marry another woman.

Christening breaketh marriage of the common sort of people.

Euen as our holy father the Pope of Rome, Deus dedit doth openly testifie in a letter, which for a perpetuall memory is written in the booke of Councelles, word for word: and likewise entred in the Register of the Popes decrees & ordinances: yet, ouer and besides this, the holy Church hath concluded, that if any Nunne, Vaggine sister, or other, should marry a husband, the Bishop of ỳ diocesse, where they dwelt, should diuorce them, & cause the Nunne to returne and take vpon her again her vow of chastitie. Like as in Concilio Triburino, and by the Popes lawes is concluded and commanded. Out of the same authori-

Deus dedit.

In the Chap. Peruenit, causa 33. quæst. 1.

Concil. Trib. the 6. chap. and in the decrees in cap. *Impu.* and in the cap. *Si quis*

Sacra. caus. 27. quaest. 1. In the Chap. *Hac ratione caus. 31. quaest. 1. Rom. 7. 2. 3. 1 Cor. 7. 9. 28. 2 Tim. 5. 48*

authority hath the foresaid holy Church likewise concluded, That what woman soeuer after the decease of her first husband, should marry againe, she was an open and common harlot, not regarding at all that which S. Paul in his time had written directly to the contrary: yea, had moreouer straitly charged & commanded the young widowes, That vnlesse they could well liue a continent and chast life, they should marry againe.

Strange languages in the Church.

After this, did not S. Paul, or rather the spirit of God by the mouth of Saint Paul, directly forbid any strange language to bee vsed in the Churches and congregations, ordained for the seruice of God: neither in prayer, nor in thanksgiuing, nor in singing, nor in prophesying? Yea, hee did greatly rebuke the Corinthians for so doing in their congregations. And yet men plainely sée, that the holy Church of Rome, doth minister her Masses, her Mattens, and Euensong, prayers, and songs, all in Latine: and sometimes therewith doth mingle Gréeke and Hebrew words. In such sort as that, not only the common people, but the Priestes and Bishops like-

1 Cor. 14. the whole chapter through.

likewise doe not vnderstand it.

Yet will the holy Church haue it so done, yea, and punisheth such as would otherwise vse it, like damned heretikes. Like as out of Eckius, Piggius, Hosius, and other Catholike writers is manifest and plaine to bee seene. Then heereby of necessity must follow, that the Church hath a full and resolute power ouer the expresse Word of God, aboue the commandement and ordinance of Iesus Christ, and aboue all the Scriptures of the Prophets and Apostles. But what neede is it (I pray you) to bring so many and diuers examples one by one, for the difference of this matter? Sithence wee see euidently, that thee in all her deuotions, Gods seruices, and Ceremonies, doth alter the expresse wordes of the Scripture: yea, doth openly and wilfully ouertread it, euen as though it were done in spite and anger of the holy Scripture in the Bible.

Eckius in his Enchiridion. Piggius in libro controuer. Hosius in a certaine booke which he set out of this matter only.

For by the holy Scripture it is openly, and vpon great paines (a) earnestly forbidden, That in the seruing of God, first no commandements, traditions, nor deuises

(a) *Deut. 4. 2. 5. 32. 12. 4. 8. 13. 32. Ier. 11. 4. 8. Isa. 1. 12. 29. 13.*

Mat.15.9. Col.2.20.21.22.23. Exo.20.4.5.22 Deut.12.8.9. Leuit.26.1. Deut.4.whole through. Deut.16.21. Esay.40.41.42. whole through. Iere.10. Abacuc.2. Psal.115. And in other innumerable places. *1 Iohn.5.21. Leuit.19.26. Deut.18.10.11.*

uises of men shall be vsed, nor take any place, but to rest wholly and onely vpon the speciall commaundements of God, and to doe thereafter: Finally, to turne neither to the right hand or to the left.

Secondarily, not to make or haue any Image or similitude carued or molten, nor shall vse the shape or likenesse of any such, thereby to shew or set foorth the spirituall forme and incorporable maiestie of God, by earthly things, and dumbe creatures.

Thirdly, that no man shall vse any witchcraft, sorcerie, or inchauntments of any creature, to the intent to giue to the creatures that be senflesse and voyde of life, any might or worthinesse other then by nature is prescribed vnto them. Which thing is likewise by all Councels and Synodes, aswell Iudiciall as Canonicall, openly and straitly forbidden.

Con Laodicen.ca. 30. Con.Cart.cap. 39. cap. Non oportet. cap. Augurii. caus. 6. quaest.5.1. Vmcaeo. de the sauris lib.10. cap. illos 26. quaest 2.

Heere against (notwithstanding) hath it pleased our dearely beloued mother, the holy Church of Rome, to vse her full and inestimable authoritie and power, and so without hauing any respect at al to that which is aboue written, hath (to begin withal) set vp a certaine kind of seruing of God, which is altogether contrary

trary to the good opinions, traditions, and ordinances of all men. For besides that the blessed Palle, is by diuerse Popes, Cardinals, and Bishops, at sundry times, and in sundry places, raked vp in a huge heape, and with many pieces and patches of mens deuises, like to a beggers clocke sowed together, besides so many traditions of idle heads, which the holy Church of Rome hath receiued for a perfit seruing of God: as fasting dayes, yeares of grace, differences and diuersities of dayes, of meates, of clothing, consecrating of Churches, of Altars, of candels, pilgrimages, Letanies, Kyrielezons, Images, Processions holy ashes, holy paceeggs, & flames, palmes and palme boughes, Albes, Copes, Maniples, Vestmentes, Miters, Staues, fooles hoods, Shelles, & Belles, Pares licking of rotten bones, carrying of the Fire about, and praying to a lump of dosw, fasting vpon certain special daies creeping vpon knees before a crosse of wood, buying of Bulles and Pardons, mumbling of Pater Nosters, and Aue Maries, by tale vpon a paire of Beads, before a dumbe Image, shauing of crowne and

and beard, to giue blessing with two fingers: and ten thousand more such pranks.

Yet, aboue all, this is by the holy Church (as it were in spite of God and his word) ordained, That euery man being a good Catholike, may appoint & chuse for himselfe a Saint and patron, erect a new Image, and especially build a new Chappell, and an Altar, set vp a new and particular Religion, weare a peculiar or speciall kinde of garment, assume and take a seuerall vse of meats and ceremonies: finally, & to conclude, doe whatsoeuer his good meaning and intent perswades him vnto.

Secondarily: it is so, that our deare mother will not set vp any seruing of God, but she must of necessity haue thereunto all sorts of images, as well carued as painted: and worship the same by kneeling and praying with burning of candles, with kissing and licking, with pilgrimages, and other such like deuotions. And in setting vp the said images in all high waies, in all streets, and in all corners, euen as for an euident token and protestation, that they neither

doe once thinke vpon Gods commandement set forth in the holy Scripture, neither will ber subiect or bound to the same.

Thirdly, all her diuine seruice, all her ceremonies and deuotions, and all her holinesse, is grounded in coniuring of creatures, and worshipping the same: and in flat sorceris and witchcraft, in working whereof they speake vnto the dumbe creatures, as though they had as much vnderstanding as the Priestes themselues, and so doe abuse the blessed name of God, and the texts of the holy Scripture openly, and without respect. Coniuring.

The water is by them exorcised, or coniured by these words: I doe coniure thee thou creature of water, In the name of the Father, the Son, and the holy Ghost, to the end thou become a chosen water to take away all the power of the diuell, and that thou mayst drive away and confound the diuell himselfe with all his wicked Angels, &c. This coniuration you shall finde word for word in the masse booke.

The Oyle and the Palme are coniured and bewitched, with much mumbling, blowne vpon with many breathings, with three times crying, All haile, holy

holy Oyle, three times, All hayle holy anoyntment, and three times, All hayle holy banlme, And then it is kept for a most holy thing in a fine vessel therfore made and so carried along the Strætes by the Priestes, with great deuotion and praier.

More coniurations. The salt is coniured in this maner: I doe coniure thee thou creature of salt, by the liuing God, by the true God, by the holy God, and by the same God, which commanded Helias to cast thee into the water, to take away the vnholsomnesse of the water, that thou mayest become an exorcised or coniured salt, to the saluation of the faithfull, and to worke the preseruation both of body and soule, to all them which shall enioy thee: and that all the subtiltie, wilinesse, and filthie intents of the Deuil: and that all wicked spirites may flee from that place where thou art scattered and cast abroade, And then is this salt mingled with the forsaid water, to be the right purger and sanctifier of the people, where through all the power & might of the deuill, is withstood, and our dayly sinnes therewith finely cleansed.

Note.

Now, besides all this, shee doth exorcise

ozcise and coniure certaine hearbes, vpon certaine dayes, to the health both of body and soule, and to driue away all dangerous hurt, al deuilish bewitching, all pestilence, vnholsomenesse, and corruption of the ayre. She doeth coniure and exorcise the Candles, the waxe and the tallow, to the qualifying and extinguishment of thunder and lightening.

Also she doeth exorcise and coniure Beads of wood, of stone, of coral, and of all other stuffe: whereby they receiue great power against sin, the Deuil and Hell. And (which is more) she doth not let these things be thus coniured by the Pope and priestes only, but the Pope may (whensoeuer it shall please him) giue the like power and authoritie, to whosoeuer he wil, be it man or woman. This may well appeare and be perceiued of all men, by the example of a worthy matrone of Spaine called Senora Maria Osorio, who did obtaine of Pope Paul. 3. licence and power, for her selfe and twelue of her blood, to coniure and hallowe such beades: and these beades were of this might, that whensoeuer any person did say a Pater noster

Senora Maria Osoria.

thercupon, although it were done without deuotion, or once thinking of the matter: yet did they thereby obtaine forgiuenesse of the third part of their sins. And for this cause were the bulles of these beades made of Copper, and set in the church, where was set out by them in print, their full might, with all their properties and nature, as is before declared: so as at this day men may openly see by the common people, which come and say their Pater Nosters vpon their beades there, holding their hands vpon the bulles, that thereby they may obtaine the forgiuenesse of their sinnes.

Christening & coniuring of Belles.

Now, ouer and aboue all this, the Belles are not onely coniured and hallowed, but are also baptized: and haue appointed for them Godfathers, which hold the rope (wherewith they are tyed) in their handes, and doe answere and say, Amen, to that which the Suffragane or Bishop doth speake or demand of the Bell. And then they put a new coate or garment vpon the Bell, and so coniure it, to the driuing away of al the powre, craft, and subtilty of the Deuill

and

and to the benefite and profite of the soules of them that bée dead (specially if they bée rich, and can pay the Sexton well:) and for many other like thinges: Insomuch that the Belles are so holy, that so long as the Church or the people are (vpon any occasion) excommunicate, they may not bée roung. Like as by Pope Bonifacius 8. and Gregory 9. is manifestly ordained: although yet it is (of speciall grace) permitted, to toll the Aue Maria, as Ioannes Caldarinus hath trimly written.

Bonifa. 8. C. alma mater F. adiicimus de senten. in sexto. And Gregorio 9. Ea permittim, in decreta 4. de Sententia excommunicat.

Peruse likewise *Phil ppum Francum* vpon the said *Cant. Alma mater, F. adiicimus, nu. 4.* & other Canonists.

And this (I assure you) is no small matter. For Doctour Albericus de Rosato doth declare, that the religious had amongst themselues at Rome, a long & weighty dissention, whereupon great processes were mainteined, & all about this: namely, which of all the Orders should first knolle the Aue Maria in the morning. Which processes did long endure, till at the last it was concluded, and adiudged, ẏ they which were first vp, should first knoll. Euen after the manner of Kine, who alway let the formost go before, and the last folow after,

Caldar in tract. de interdictis I. par. nu. 97. Iohn Cald. Albert de Rosat. in dictionario suo per verbo campa.

Processes for the knolling of *Aue Maria.*

Why, (I pray you,) hath it not béen séene, that the Spaniards, which are the first swéete and most deare children of the holy Church of Rome, comming now of late to Groninghen in Friseland, did there christen, coniure, and hallow their Ensignes: naming one Barbara, another Katherin &c? I say nothing, how they coniure the Deuil out of young children, which are brought to be christened: euen as though the young children (to whom Christ doth witnesse the kingdome of heauen to belong, and be those which with their fathers are contained vnder Gods promises, and made cleane by the blood of Jesus Christ) were possessed with the Deuil.

Christening of Ensignes.

The Masse (I pray you) what is it, but a plaine cõiuring, sorcerie, or witchcraft: Wherein the bread and the wine which are but dumbe creatures, are (by the breathing of the Priest, and the power of fiue words) conuerted into flesh and blood. So that it is most apparant, that all her Religion, all her diuine seruice, and Ceremonies, are full of witchcraft, sorcerie, and coniuring: full

of

of idolatry, setting vp of Images, and giuing them worship, full of mens traditions, institutions, and diuises: and in conclusion, full of all that, which by the holy Scripture is openly reproued, and plainely forbidden. So that (verily) these heretiques must néedes bée very blind, if they doo not well perceiue, that the power, the ordinance, and authoritie of the holy church of Rome, neither can nor will be shut in, nor hedged about, with the pales and walles of the holy Scripture. For, lée héere: this is that, which the stedfast piller of the Theologie of Louen, Iodocus Tilotanus himselfe hath openly written:

Iodocus Tilotanus not contented with the Gospel.

VVe are not satisfied (saith hée) with that which the Apostles or the Gospell doe declare: but wee say, that as well before as after, there are diuerse matters of importance and weight accepted and receiued, out of a doctrine which is no where set foorth in writing. For wee doe blesse the water, wherewith wee baptize, and the oyle, wherewith wee annoint: yea, and besides that, him that is Christened. And I (pray you) out of what Scripture haue wee learned the

same? Haue we it out of a secret and vnwritten ordinance? And further, What scripture hath taught vs to grease with oyle? Yea, (I pray you) from whence commeth it, that we doe dip the child three times in the water? Doth it not come out of this hidden and vndisclosed doctrine, which our forefathers haue receiued closely, without any curiosity: and doe obserue it still, &c?

But what néede haue I to trauell much for the establishing héereof: séeing there is a generall rule in the holy Church of Rome, That the Pope may franckly a ordaine and commaund contrary to the writing, doctrine and ordinance of the Apostle Paul? Considering likewise in especiall, that (as b Eckius hath set downe) Christ did neuer command his Apostles to write: but to preach. True it is that Paul doth defend, saying: That the blessed word of GOD is set foorth, and is sufficient to instruct, to teach, to punish, to amende: yea, and wholly apte, and sufficient, to make men wise enough for their saluation, and to instruct them sufficiently to all good workes. And that, whosoeuer shall teach

In this booke written against the confession of the [illegible] of Antwerpe.

a This is also specified in Decisionibus rote, in Decis. 1. nu. 3. in nouis & Anton. Maria in addit. 1. decis. rote nouae de Bigamis, nu. 9 and is likewise defended by the Iurist Carolo ruino in cons. 109. num. 2 in the 5. booke and of Sigismundus Neapolitanus.

b Eckius in Enchirid. Locorum communium, in the chap. Ecclesia.

2. Tim. 3. 15. 16. 17.

teach any other Gospell, than that which hee hath taught, (though hee were an Angell from heauen,) is accursed. But all that must bee vnderstood of the time, wherein hée was, whilest the Church was yet in her infancie or childhoode, and lay in the cradle. For it was yet necessary for her then, to drinke such milke, being yet vnable to digest the strong & grosse meates of holy Prelates and Doctours of the holy Church of Rome: For that her stomacke was yet too weake and queasie.

1, Gal. 8. 9.

Cap. sors, non est 26. quæst. 2.

And in effect, men doe clearely see, that notwithstanding the saying of Paul, That in Christ Iesus, and in the knowledge of him, all the treasure of wisedome and knowledge lyeth hidde: So as the faithfull ought not to receiue any institutions, or doctrine of men. Yet a long time after the Apostles, yea, about seuen or eight hundred yéers after their decease, our mother the holy Catholike Church hath found out a wonderfull and vnspeakeable new hœrd of wisedome & knowledge through which a man may come to perfite iustifica-

Col. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. & 20, 21, 22.

tion, and to an Angelicall life: and a-
boue that get in store a heape of deser-
uings, and good workes, to helpe a good
friend withall at a pinch: and yet to
release a dozen or twaine of silly soules
out of Purgatorie. And these bée they
especially: The holy order, and ful per-
fection of Saint Frances, Saint Dominicke,
Saint Bernarde, Saint William, and many
more of ẏ same stampe: which sort, men
knew not to speake of in the Apostles
time, when men were satisfied with the
pure & vnmingled milke of GOD his
word, like new borne children (as Pe-
ter doth beare witnesse:) yea, for these
rich treasures were not reuealed to
Jesus Christ himselfe, who taught no-
thing but that which hee had receiued
out of the bosome of his father: and the
same did he deliuer fully and wholly o-
uer to his Apostles. But of this could
hée say nothing: For this was to dain-
tie a Dish for his mouth, and therefore
must bée kept for the last course, against
the time that the holy fathers, of ful per-
fection, & Gods deare friends S. Frances,
S. Dominick. S. Bernard, & S. Alane (who had
sucked our blessed Ladies brests, as wel

The rules or ordinance of S. Frances, Dominick, Benedict, & Bernard.

1. Pet. 3. 2. Iohn. 14. 29. Iohn. 15. 15. This is specially written in the 5 Booke Sexti decret. in the Bull of Nicolas 4. beginning Exut. qui se nec hic. 1. de verborum signif.

as

as Christ himselfe, and walked about the towne with her as the bridegroome with his bride) should appeare. For what nedes much rehearsal of so many evident visions, which happened to that holy woman Briget? Or of the notable myracle of the wilde Mary Aegyptian: who ranne through wood and wildernesse, ouer Hilles and Dales, starke naked like a wilde beast? Or of the goodly and pleasant orders of Saint Clara: the which our deare mother the holy Church hath received for very precious Canticles, with great triumph? Well, goe to now, reade the whole Bible ouer and ouer, and I will bee bound to giue the Theologians or diuines of Louen, a potle of wine, to make merry withal, if they can finde out there that either Christ, or his Apostles, did euer know, that whosoeuer doth die in a Gray friers cote, shal neither come in Purgatory, nor in Hell. And yet notwithstanding, not onely Radulphus Agricola, Albertus Pius, the Prince of Carpi, and Pope Martinus, would die in such an habite, and bee buried in it: but likewise, many other Kinges, Dukes,

This standeth plainly in their Legende and in the bookes made of the myght of our Lady *Rosa Coeli* which *Alanus* did make by the inspiration of *Mary* the *Egyptian* or of *Egypt*.

To die in a Gray friers habite.

Conformities.

Dukes, Earles, and Barons: as in the booke of the conformities of Saint Francis is specified, and with the Popes Bulles established: Conformita. 83. Or likewise, what knew they, that he that should die in a white Friers Scapularie, should bee saued, like as our blessed Ladie did declare to Simon Stocke: *In hoc moriens saluabitur.* That is to say, Who dies heerein, shall bee saued? Like as in euery place in their Churches is painted forth. Or what knew they, that Alanus should make the Rosarie of our Ladie, which must bée estéemed as the Gospel? like as the good Catholike men Tanhemius and Leander haue written and witnessed.

Iesuites.

Well, now doe we not plainely sée, that the holy Church of Rome hath but a while agoe found out maruellous holinesse of this new Religion of the Iesuites, neuer heard of before: who haue found out a way of ful perfection, which neither prophet, nor apostle could neuer spy out before? For this was found out first in the yéere of our Lord 1537, by a Spaniarde, borne in Biskay named Don Egnatio Leguiola, who with twelue companions,

Egnatius Leguiola.

panions, whom hee named to bee his Apostles, went vp to Rome, and from thence to Venice, pretending to goe on forth to Hierusalem: but finding at Venice no shipping ready, hée returned backe againe to the holy City of Rome: where as this costly treasure was then marueilously published and set abrode. Notwithstanding that, a little while before, to wit, in the yéere 1523. on Iohn Peter Guarraffa, then Bishop of Quietta, had found out the stamp or paterne of ẏ same: who afterwards comming to bée Pope himselfe, did set forth, and by his buls established this order of Guiettens, for the most pure order: In so much that all those which follow this order, doe farre passe all Angels in holinesse.

Guarraffa

I let alone Angels, for they doe farre exceede Saint Francis, to whom the Angels are nothing to bee compared: as by the holy Church is iudged and determined according to the setting forth of his Vineyard, and golden Legende. And for that hée did liue a much more perfit life than Christ himselfe as the decretalles doe specifie.

This is specially written in the 5. booke *Sacri Decret.* in the Bul of Pope *Nicolai* 4. beginning: *Exiit qui seminat. Nec hisquis. 2. de. verb. signifi.*

And yet are there but thrée vowes to make

make in the order of S. Francis, to witte Obedience, Pouerty, & Chastitie. But in this new order of Iesuiten or Guietinen, auer and besides these three vowes, before named, they professe yet a fourth vow, (to the ende to giue a push farre beyond all other Religions) which is: That they are bound, and shall at all times bee readie, to runne and trudge from one countrie into another, like poore pedlers and rogues, to what part soeuer it shall please the holy father the Pope of Rome to send them: yea, although it were euen to the worlds end: like as men may see & know, that they are already runne to the Indians, and Pirrue, therewith to merit Heauen.

Yet, besides this, the holy church hath of late found out another new perfit order, whereof neither Christ nor his Apostles did euer once dreame: it is named Pauline, or Gastaline, which was first fownde out, about the yére of our Lord, 1537. by a certaine Countesse of Mantua in Italie, called Ghastalia, by the good counsel and instruction of that holy Monke, brother Baptist of Cremona, the preacher of his order: Which religion doth

Paulini, Gastalini,

both containe a new way and meane, whereby a man may mortifie himselfe & his lustes: and thus it went to worke: There was an olde wife called Iulia, which would take the young men and maides (& after that they had bin by making proofe & skirmishing a while, well trained vp) lay them then together in a bed. And for that they should not one byte another, nor kicke backewardes with their heeles, shee did lay a Crucifix betweene them, to keepe them asunder: and there must they set foote to foote, and strive so long, till they had wholly mortified their flesh. And heare now what a miracle chaunced:

Iulia causes the yong men and maidens to lie in one bed together.

It happened so, that there was another old wife at Venice, which had a great minde to praesse and traine vp yong mē to this kind of warre: who wrought a trim feate, whereby shee did greatly strengthen this perfect Angelical holynes. For shee caused two great books to be made, both of equal bignes, & like fashion: whereof the one was a Bible, and the other was hollow within, as a litle Chest, made in all pointes like a booke, with claspes & all, which shee filled with flat

An olde wife of *Venice*.

A subtil fashion of a Bible.

flat bottels ful of Palmeſſe, & with gud fine Parchpanes, which ſhé her ſelfe made, of the brawne of Capons & Patridges, with Sugar & Almondes (like a lickerous Ladie) and then gather into a prettie Cel, with theſe two bookes, and there ſat prounking and tarying alone in her deuout contemplations, ſomtime fiue or ſix dayes together, praying for her Champions, and reading full deuoutly til the Bible was quite emptie: not eating or drinking any thing elſe al that while. Was not that well faſted? And was not ſuch a wonderfull miracle ſufficient to eſtabliſh the ſtrength and worthineſſe of this new religion of Champions? Truth it is, that ſhée was at the laſt (when the matter was knowne) baniſhed out of Venice: but that was not done for her holineſſe, but ſpecially, becauſe there were a great many of amorous letters found about her, which were of great importance. For elſe (alas) what could haue bene ſaid to her beauie and pitifull penance, whereof the like is daily done? You may ſée them ſometimes in Italie go alongſt ỳ ſtrætes, with a great rope about their necks, as

if

if they were dropped downe from the gallowes: and sometimes they weare a sawsedg or a swines pudding in place of a siluer or golden chaine. Is not that sufficient, to deserue heauen by?

But, if I should goe about to expresse euery particular religion alone, which our mother the holy Church hath found out, beside the scriptures: I should haue worke for this seuen yeres. Wherfore it is not needfull. For all good Catholike men doe know well ynough, that our holy Fathers the Popes haue sufficient authoritie, to bring in and establish new religions and rules of perfection: as many as it shall please them: although it be plaine, that the whole scriptures neuer make mention of any such: as it is most euident, by so many diuers orders and religions, which haue been by their holinesse set vp, brought in, & established. As, there are the orders of the Basilians, Augustinians, Benedictines, Dominicanes, or Iacobines, Carthusians, Carmelites, or Lady brothers, Seruitours or Seruants, Gray Friers, Obseruants, Cõuentuales, Penitentiaries, Minimers, Capucines, Mendicantes, Cluinates, Camaldulenses, Valembrosences;

Names of diuers orders of religion. Of mens clothes.

ſences, Ciſterienſes, Bernardines, Celeſtines, Gibertenenſes, Milicenſes, Caſtelkenſes, Burſaldenſes, Mountoliuetes, Caſtinenſes, Armettes, Regulars, Premonſtratenſes, Whilliamites, Lararances Georgians, Ioannians, Trinitaries, Indians, Ambroſians, Magdalines or Lazarines, red Auguſtines, Helenians, Sophians, Viſitenſers, Wincesbaterers, Gregorians, Conſtantinopolitanes, Columbins, Croſſed brethren, Starred brethren, Fratres Clauorum, Blackfriers, Smocked friers: brethren of the holy ſepulchre, brethren of the vale of Ioſaphat, brethren of Saint Ioſeph, of S. Rufius, & ſeuen thouſand like. Of which number the moſt part haue their mates & companions in the women Cloiſters: of which ſome bée Bagghines, other cloſe Nunnes: other called Siſters, and ỳ fourth are called Chanoneſſes: who haue likewiſe their Patroneſſes, as S. Clare, S. Bridgit, S. Lucia, S. Agnes, S. Marie Magdalene, S. Valdrud, &c. All which haue béene receiued & eſtabliſhed by our holy Fathers the Popes, for good and holy.

Orders and Cloiſters of women.

Ouer and aboue theſe, they haue ordained many ſundry Heremitages & orders of Heremites, as of S. Anthony, of S. Hilarie, of S. Makarius S. Theon, S. Fronti-

nian,

nian, S. Horus, S. Helenus, S. Appollonius, S. Paul ỳ Hermit, S. Martarius, S. Piamontius, S. Castomianus, & many more of the like rable. Now are there more added to these, the holy Gildes or Confraternities, as The fraternities of S. Roch, of S. Hubright, of S. Sebastian, of S. Coronne, which goe clad in blew: of S. Anthonie, in blacke: of S. Martin in white: of S. Dominicke, in blache, &c. And to the ende that the heritage should not bee without Rutters or Pensionars, they haue appointed certaine new Religious orders of holy knights likewise: such as are the knights of the Rodes, or of Malta, Dutch Knights, the Templers, the Knightes of S. Iames, our Ladie Knights, S. Georges knights, knights of Hierusalem, Calitrauenses, Montenienses, Gartarienses, &c. But truly, I had nede of bi. hundred tongues & two hundred pennes, and a mouth of steele, with an yron voice, if I shuld declare al the diuersities of orders and religions, which our holy fathers the Popes haue set vp, not onely without, but directly against the holy scripture: and yet without naming of the Popes themselues, or their Cardinals, Prelats, Archbishops,

Brotherhoods.

Rutters brethren.

Bishops, Petropolitanes, Suffragans, Archdeacons, Deacons, and such like strange beastes, whereof neither Prophet nor Apostle euer heard.

Nay, I dare say, that if the Apostles had but once seene, or heard, the hundred part of these new religious orders & professions named, they would haue bin afraid of them. For, seeing that S. Paul could not suffer, that amongst the Congregatiõ of the Corinthians, some should cal themselues the disciples of Peter, other of Paul, the third of Apollo: how would he then haue bin afraid, & out of quiet, when he should haue seene or heard, of such an innumerable company of new & diuers names, professions, religions, Gods seruices, and rules of perfection: whereof some were clad and apparelled in blacke, some in white, some in gray, some in greene, some in blew, some in red, some in furres, and in al manner of diuers colours: & euery one of them did esteeme his owne order & rules for ỳ best and most worthy to be regarded. He would surely haue thought himselfe to haue bin come into a new world. Therfore it is a great folly, ỳ men will found

them

themselues onely vpon that, which the Apostles haue taught or written: considering that the world is now changed, and that the holy Church hath found out and established new religions, new commandementes, and new articles of our faith, whereof the Apostles neuer knew. For otherwise (beléeue me) if nothing else were estéemed but the bare scriptures and writings of the prophets and Apostles, thē should al the Decrées and Decretals, al good holy Ordinances of the church of Rome, al the godly councels which haue bin kept and holden by the order and commandement of the Popes: yea, al the before specified orders and religion of Friers and Nunnes, the Heremites, Gildes and Knighthoodes, be vtterly ouerthrowē: yea, al their merites and supererogations, would not be worth an Oaten cake, if men should begin to estéeme and accept the holy scripture alone, for a true and sufficient rule and direction: and then should Luther haue done well, when he caused the decrées and decretals to be burnt.

O, no, truly. We must aboue all maintaine those in reputation: yea, euen in greater esti-

It is sinne against the holy Ghost, to do any thing against the Popes decrees.

mation, than the word of God it selfe: for whosoeuer doth sinne against the word of God, his sinnes may be sorgiuen him: but he that doth sinne against the Decrees of the Pope, doth sinne against the holy Ghost, & therefore his offence shall neuer bee sorgiuen him.

Therefore, it is vndoubtedly a great ouersight of them, that would compasse and pale in the holy Church with the bounds of the holy scripture, seeing shée may step or leape ouer it with a staffe, or without any feare: and as often as euer shée will.

Yet it is true, that sometimes she doth help her selfe wͭ the scripture: for if there were no scripture, how should one know whether there must be a church or no? or wherby should a man discerne ẏ true church of God from the church of Antichrist? Yet doth shée alway rule ẏ scripture, & makes therupon such a glosse, as best serueth her turne: yea, that is more, shée is the very occasion that any beléefe or credit is giuen to the scripture: as is pleasantly set forth by the holy & right honourable Bishop Guilielmus Blindasinus, in his booke called Panoplia: wherin

Guiliel. Blindasinus.

hée

he concludeth with strong & inuincible reasons. That men were not bound to beléeue the word of God, nor to be subiect vnto it, if it were not, that the holy Church hath so commanded. For, what do we thinke, that the word of god is so strong of it self, as to publish such things through the power of the holy Ghost, if the Church of Rome did not first giue her verdicte in the matter? No mary, I warrant you: for so the Heretikes doe vnderstand it. For these Heretikes will bring the church of God in subiection vnder the scripture: and therefore do they alledge out of Ieremie, That the word of God is like a fire, and like a hammer, which breaketh stones in pieces: & that it is liuely, mighty, & sharper than a two edged sword, & goeth through euē to the soule, & to the sinewes & ioynts, and is a searcher of the thoughts & intents of the heart: and therefore (say they) it hath no nēde of any mans witnes, as Christ himselfe hath said: but that those which do ẏ wil of the father, shal lightly know (by inspiration of the holy Ghost) whether the doctrine be of God. They say likewise, It doth giue light to al things:

Iere.23.29.

Heb.4.12.

Iohn.5.24.
Iohn.7.19.

for it is a lamp to lighten the fete of the beleeuers: whereby they muſt walke thꝛough the darkneſſe of this woꝛld: and they ſay, that mans wiſdome and vnderſtanding, howꝛ great, howꝛ wiſe, howꝛ holy ſoeuer the ſame can be, is plaine darkneſſe in compariſon thereof.

2 Pet. 1. 19. Pſalm. 119. 105.

Wel, then, if it bée ſo, that the darknes cannot lighten the light, but ý the light it ſelf muſt lighten al things, thẽ in very déed cannot the woꝛd of God receiue any light of the opinion oꝛ authoꝛitie of man: but it ſelfe muſt be the light wherby men may know, which is the church of god, & which is the ſynagogue of diſſemblers. And therefoꝛe they cõclude according to the woꝛd of the pꝛophet Eſay, That men muſt follow after the Law, and the witneſſe, which is, the wꝛitten woꝛd of God: & that whoſoeuer doth not walke after that, ſhall neuer ſée the day ſpꝛing. Wel, as I haue already ſaid, all ý is plain hereſie: foꝛ our dearely beloued mother the holy Church of Rome will bée chiefe Iudge her ſelfe ouer the holy ſcripture. So that the doctrine of the Pꝛophets and Apoſtles, is now no moꝛe

Eſay. 8. 20.

more the foundation of the Church, as it was in the time of Paul: but contrariwise, the Church, with the authoritie & the traditions of the same, is the onely foundation of the scripture. For euen so might the Iewes before time aduaunce themselues likewise, by the estimation and authoritie of the Church, alledging that the law and the witnes, wherof the Prophet speakes, could haue bene of no estimation, but by reason, the same was consented to thē by the Church: and that men shuld neuer haue knowne, neither the Law, or the witnesse, or gods word, if it had not bēne by them, and their forefathers set forth and declared, what they should accept for Gods word: and ỳ the Church with her light had lightened the Law and the witnesse. And so the Church of Rome doth now also say. That the word of God hath no estimation, but that which it hath borrowed of the Church: for otherwise (as she sayth, and as al good Catholike writers doe declare) how should we know that the scriptures were the word of god if it were not that the holy Church had so allowed and iudged it? Wherefore Ephe. 2. 20.

should we more beléeue the Gospell of Mathew, or Marke, than the Gospel of Nichodemus, or Thomas? For there standes plainely written in the decrées That neither the old nor the new testament were receiued of men, for this cause, or that cause: nor for that it must bée estéemed for an vndoubted rule and perfect knot: but onely because that the holy Father Innocentius, Pope of Rome, had so iudged it, and so would haue it. Therefore yée may well thinke, that God could not plant and establish his holy word in mens hearts, by the inspiration of his spirit (as Saint Iohn) the Apostle would proue) if it were not that the holy Church had therein holpen him. So that in this case, GOD is greatly beholden vnto our deare mother, the holy church, for her good will & faithful seruice. For if shee had accepted the fables of Æsope, and of Howleglasse, the Gospel of the Distaffe, and of Fortunatus purse: the Gospel of Nichodemus, or the Alcaron of Mahomet, or else the Gospel which certaine Monks at Paris, in ẏ yéere of our Lord 1220. had made, and set forth, being full of al filthinesse & blasphemy

Capitulo, Si Romam parag. quib. ad hoc, dist. 19.

Iohr. 2. 27.

phemie, naming it, Euangelium æternum, that is to say, An euerlasting Gospel, requiring the Pope that it might bée by him canonized: & so set it forth for the eternall word of God, but it was denied thē as hap was: but if it had béene so (I say) that the Pope & the holy Church would as well haue allowed it, as they did the holy Scripture, with the Masse booke with the seuen Psalmes, and with the Rosarium beatæ Mariæ, who could haue said, No, to them? And that should then haue bin ẏ word of God: yea, & therwith must God haue bin content. Wel, go to them, séeing ẏ men did heerein credite ẏ writing & seale of the church, wherefore should they not then giue as great credite to thē in al other matters? For euen so doth the text of the foresaid decrees, argue, saying with plaine words: Insomuch as men doe receiue and accept the old and new Testaments, because that Pope Innocentius hath ordeined and iudged: so it doth necessarily follow, that the Decretals of the Popes of Rome, must likewise bee receiued and accepted: the rather, for that Pope Leo hath likewsie ordeined, That whosoeuer doth set himselfe against them, his sinnes shall neuer

Euangelium æternum at Paris. This doth *Mat. Paris* write being in these dayes a writer of Historics.

In the foresaide chap. *S. Roman. dist.* 13.

neuer be forgiuen him, &c. It is very true, that by this argument it must likewise follow, that all the Iewes Cabalies and Talmood, and all their dreames, must as well be receiued, as the fiue bookes of Moses, and the bookes of the Prophets. For it is most true, that as we haue receiued the new Testament of the christian Church, so hath the christiã church receiued the bookes of the olde Testament of the Iewes Synagogue. And now, euen as our Romish Church hath receiued the writing of the Apostles, & iudged the same for true: so likewise hath the Iewish Church iudged ẏ bookes of Moses and of the Prophets for true, and receiued them for authentike. Now then, as men doe herein beleeue, and allow the Iewes writinges, and seale, so must we also (following the rule of our Doctours of Louen) beléeue the sayd Iewes, in all that they say and teach: and thereby now should our Romish Church come short home. But wee doe not estéeme such consequencies: It is but Philosophie: and the Popes of Rome are no Iewes. Therefore, that which they doe and ordeine, hath an o-

ther

ther manner countenance, then that which the Iewes haue ordained.

Therefore must our former argument remaine fast, and vnmoueable: especially considering, that the Church of Rome is fully credited in the one: therfore must she (of necessitie) be as wel beléeued in the other. For truly, this argument is the trimmest and finest stuff whereof Iohn Blindasinus hath made his Panoplie, which is as much to say, as his Full furniture of weapons and harnesse. For by this is proued, that S. Franc, Vineyard, The golden Legend. The booke called, Conform. S. Franc. And the Masse booke, must be as much estéemed (in all respectes) as the very Scripture of the Bible: yea, in ỳ booke called Conf S. Franc. (which was made by Barthol. of Pisa, and is alowed good in the chapter of Assis. In the yére 1389.) is written, That the same booke, is better, than the Gospel: for that * S. Frances is placed in Lucifers seate, abone al the companies of Angels, at the vpper ende of all.

In the 3. booke and 27. title. beginning. *Franciscus fabulator.*

Conformities of *S. Frances* better than the gospel, yea *S. Frances* is set in *Lucifers* chaire aboue Angels.

Also there followeth out of the same, that the common sort of people may bée aswell

as well instructed in the knowledge of God, by dumb Images, and mumming representations, as by the preaching of the Gospel: and that men must as well christen the Belles at the Font, as the children which are shapen after the like nesse of God, & bought by the precious blood of Iesus Christ: that in baptising shal be vsed spittle and annointment, as well as water: that the holy Sacrament shalbe carried about the streetes in the procession, with Baners and Pipes, as well as it shal be taken and eaten in the Congregatiō of the faithfull, in remembrance of the death of the Lord. In summe, men are as deepely bound, to doe that which the holy Church, and the Popes of Rome haue dreamed, set vp, and commaunded, as that which by the expresse word of God, & by the doctrine of the Prophets and Apostles is specially commaunded. Yea, and (I pray you) why should it not be so? Seeing (out of the same argument it must of necessitie be concluded) that the word of God, cannot be Gods word, but it must first by the church be therto shapen and fashioned. For note well, this word is with

with speciall words of our learned master Iodocus Tiletanus in writing thus:

That the word of God alone conteined in the holy Scriptures, of the old & the new Testaments, together with the three Symboles or Creedes, as of the Apostles, the counsel of Nice, and of the father Athanasius, yea and therto ioyne the three first Councels, are not the rule and perfite knot of the truth, whereby it is apparant, that no wise men can perfectly know, whether these be the word of God, or no, without the traditions or setting forth of the Church, which doth assure vs of all this, without any scripture, &c.

Iodocus Ramesius Tiletanus in his booke written against the confession of the preachers at Antwerp, printed in Anno. 1567.

In summe, the truth can be no truth, nor the light light: yea, God can be no God, except that the holy Church of Rome, that is to say, the holy Pope of Rome with his bishops and prelates, to consent therunto. So that it is no marueil, that they can of a pece of Bread make a God and Creator of heauen, and earth. For if it were so, that they should say: that at noone day it were darke night, we must straight waies beléeue ỹ same as an article of the faith, and by & by without delay, get vs to bed. For we say by a certaine common prouerb,

That

That when al the world doth affirme that a man (as by example Soonius or Blindasinus) is a swine, hee must out of doubt trudge vnto the swinesty, and there eat only draffe. How much rather then, when the holy Church, with that worthie company of Bishops, Abbates, Prelats, and Cardinalles (gathered together at Trent, or elsewhere) doe commaund any thing, are not we bound to receiue, beléeue, & obey the same without any tergal, and by and by to say, Amen thereunto? And herein may men perceiue a great miracle, which (I do assure you) is greater by the head, than any myracle that euer was done by the Apostles: to wit, that the childe was borne before the mother: yea, that the mother commes of the childe. For it is most certaine, and well knowne that the word of God is the seed, whereof the Church of God doth spring and is ingendered, as the Apostle Peter witnesseth: considering that the Church is nothing els but a cõgregation of such, as do faithfully beleue gods word, & firmly stick vnto ỹ same: where through they are also called, The Congregation of the liuing

I. Pet. 1. 23.

liuing God, The piller and stay of the truth. So that the word is the right mother of the Church. Wel, now see, here goeth the holy Catholike Church of Rome before the word of God, and his truth: which is as much to say, the child goeth before the mother: yea, the word can haue no might, no credite, no estimation nor no being in the world, vnlesse it be by special grace borrowed of her daughter the holy Church. As ẏ foresaid Blindasinus, Hosius, Sõnius, Piggius, Eckius, with all other Catholik doctors haue forcibly concluded, and irreuocably determined taking this for a most true & vndoubted article of the faith, yea, for the most speciall ground, whereupon they & all their writing is founded, which is, That men may not beleeue the word and truth of God, otherwise than by the appointmẽt of the holy church of Rome, which of dutie must alwayes goe before, & lead the daunse, which is asmuch to say, that you cannot ride to Louen, but you must set Wagon before the horses.

This hath also amongst other bin openly defended by *Soluester Prierias* chiefe steward of the Popes court, in his booke written against *Martin Luther*.

And therefore whensoeuer the church doth ordaine any thing, ẏ is contrary to the scripture, (as is before said) we will

giue the Scripture an honest passe-port or safeconduct, and agreat many of farewels, and cleaue to the holy Church like a Burre. For the scripture cannot defend this cause, but the holy Church of Rome can bring a man to the stake. And it helpes not to alledge and bring in a Augustine héere: who hath written in diuerse places, That we ought to beleeue the holy Scripture onely without any contradiction, and to try and proue all other writings and doctrines, how substantiall soeuer they be: yea all Councels, decrees, and ordinances, by the holy scripture, as by the onely true and vncounterfaited touchstone, and abolish & put away vtterly all, whatsoeuer doth not therewithall agree: for that all smelleth altogether of heresie.

And where as he saith further, That whensoeuer the church doth giue care to any other voice beside the onely voice of her bridegrome, she is thē become who-

S. August. in the 19. Epistle *ad Ianuarium*, in the booke of Baptisme, against the Donatistes in the 3. chapter it is brought in against the 95. chap. *Quis nesciat distin.* 9.

Also in the booke of the vnitie of Churches in the 3. chap. Also in the boke named *De genesi ad litteram. lib. 3. cap. 1.* Also in the booke *de peccatorum meritis, lib. 1. cap. 21.* In the booke *de natura & gratia, cap. Si.* & in his 10. Epistle to S. *Hierom.* and is brought in. in the *cap Ego solis dist.* 29. Also against *Crisconium Grammaticum, lib. 2. cap. 32.* Also the 21. Epistle to the Bishop *Fortunatu*, and in the 112. Epistle to *Paulinus*. Also in the 3. booke against *Maximinus* in the 3. chapter, and in many other places moe.

rish

rish, and a wedlocke breaker: yea, and ý they are all accursed which goe about to seduce the Bride of Christ, from her Bridegrome, to the doctrine and institutions of men, that is, the plaine doctrine of Heretikes. For if that were so, al the before specified rules, ordinances, and decrées of the holy Church of Rome, should be throwne downe, and troden vnder féete: yea, it must néedes follow, that the holy pope is accursed and a bery Bawde, which hath made of the holy Catholike church of Rome, a foul shamlesse whore, Fie, fie, nay we will none of that. *b* Let Augustine much rather be an Heretike, & all those that are of his opinion, as master Athanasius, Origen, Hilarius, Irenæus, Tertullianus, Cyprianus, Chrysostomus, and Hieronymus: let them rather be burnt euen all vpon a heape.

b Augustine vpon these words of John [whosoeuer hath the Bride &c.] *Athanasius* in the beginning of his Booke against the infidels. *Origen* in the 7. homilie or sermon vpon the Prophet Ezechiel, and in the 7. homilie vpon Esaias. *Hilarius* vpon Matthew *Irenæus* in his second booke. Chap. 56. against *Valentinus*, &c. and in his 72. Epistle.

Although it be easie to iudge, that if they were liuing now in these daies, they would be loth to permit any such grose stuf, either to be vttred vp their tongues or published by their pennes: or if they

bid, they must trudge wͤ other into the fire, Yea, ꝛc Ambrose must recant & call backe againe, or eate vp with salte, that which he hath openly written, That all doctrine whatsoeuer, which hath not beene set forth and taught by the Apostles themselues, is full of abhomination and knauery.

Therefore, all helpes not, that they come forth with their writinges, thinking thereby to out face our déere motherthe holy church of Rome. It is a very yong Woolfe that neuer heard any noyse: shée doth no more estéeme these bragges, then if it had thundred at Colen: for shée will be stil on cockhorse let them tosse & turne it the best they can,

a Tertullian in his Booke De Praescriptionibus Cyprianus in his Sermon of the baptising of Christ, and in his third Epistle ad Cecilium, and is brought in in the chapter Si solus, dist. 5. wherewith doth likewise agree cap. Si fructa, eadem distinct. Chrysostomus in the 49. Sermon vpon the 24. chapter of Mathew. Item vpon the 95. Psalme. Hieronymus vpon Mathew chap. 32. and vpon Esay cap: Vino, Distinct. 37: and cap: Non adferamus 24. quaest. 1. Ambrosius vpon the fourth chapter of the Epistle to the Corinthians.

The third Chapter.

Wherein is set forth, that the Church of Rome hath likewise power and authority ouer the ancient fathers, and may receiue, condemne, interpret, and vse them as shall please her holinesse.

And

AND now hereby doth specially appeare, that the holy Church of Rome hath not power and authoritie onely ouer the Scriptures of the olde and new Testamentes: but also ouer all the writing and doctrine of the olde Fathers, as there are Irenæus, Tertullianus, Basilius, Gregorius Nazianzenus, Origenes, Cyprianus, Albinus, Eusebius, Arnobius, Ambrosius, Lactantius, Cyrillus, Epiphanius, Theodoretus, Vigilantius, Appollinarius, Hieronymus, Chrysostomus, Augustinus, Cedullius, Possidonius, Prosper, Sydonius, Gelasius, Gregorius, Alcuinus, Haymo, Bartramus, and other moe such like.

The holy Church is about all auncient Fathers.

For one she acceptes as good and catholike, an other she reiectes as naught and an heretike: some she allowes with additions of certaine gloses, & Postils: other she referres to euery mans iudgement. Vpon some she hath fathered (as their own) certaine strange bokes made at the least foure or fiue hundreth yeres after they were dead: & others she hath cleane pluched and robbed of their feathers. In summe, she doth toste them and turne them euen as she will: and

Bookes of the auncient fathers falsified.

windes them vp as short as a clely of yarne. And wherefore should she not, I pray you? For she might haue condemned them al for heretikes, if she would, and in place of them haue taken in and receiued the writing & doctrine of Nicholaus, of Bion, of Apelles, Seuerus, Montanus, Sabellius, Paulus, Samosatenus, Manes, Meletius, Arius, Marcellus, Macedonius, Euonius, Eutiches, Nestorius, Donatus, Pelagius: and such other mates. But now she hath giuen them that honour, that they are taken & counted for Catholike teachers: & these last she hath condemned and banished for diuelish heretikes and false teachers. Not because that ỳ one had truly set forth the sincere word of God: And the other directly the contrary (for so she should againe submit herself vnder the scripture:) but because it hath so pleased her.

And therfore it is no reason, that those to whom she hath giuen such honour, should now goe about to ouer-crow her holinesse, and force her with their writings, as though she ought to be subiect the reunto: No, no, they must stop them selues, how learned or godly soeuer they haue

haue bene: and the holy Church must alway haue the authoritie & superiority. For it is written in the decrées:

All whatsoeuer any other teachers haue taught and written, that is to bee receiued or reiected, according as it shall please and bee thought good to the Apostolicall seate of Rome. For the Pope is master ouer all, yea whatsoeuer any man can teach or write.

Therefore ye sée that the holy Church may chose, and picke out of the old fathers, whatsoeuer shée findeth for her purpose: and whatsoeuer she perceiueth against her, she may put out finely with a dash of a penne, and so esteeme it for false meat: as for example: Whensoeuer the old Fathers doe (with florishing reasons, and by a figurative maner of speaking) extoll & set forth the Sacrament: out of that will she gather her transubstantiation. And whereas they doe nominate ỳ Sacrament an holy offring or sacrifice, of ỳ will she fetch our her masse with al the appurtenãces. And whensoeuer any thing is set out by them, to the land and praise of the true seruantes and preachers of Gods

word, thereof doth she make a kingdom of Priestes, and a popish *a* Monarchie. And when as they doe highly praise the holy Saintes and Martyrs deceased, thereupon comes abrode the praying to Saintes. And in such places as they do earnestly set forth and highly prayse good workes, and godly liuing: thereupon can she by and by build vp the pleasant pallace of Frée will: and then shée sayles with a faire winde. And there are the old fathers followed in all poyntes: yea, there is nothing else talked of héere nor there, but, The old fathers, the old fathers. But now on the contrary part, wheras *b* August. doth write whole books of the predestination of Saintes, of the speciall and vndeserued mercie of God, through Iesus Christ, that faith onely iustifieth: of the weakenesse and dulnes yea of the damnablenesse of mans frée wil, and of the adnihilation of our deseruings: al that is nothing els but heresie & going astray. Wheras *c* Ambrose and other places mo. *c* Ambrose vpon the epistle to the Romans, and in the booke of Isaac and the soules. Chrysostome in his Sermon of adding to the holy Gospel vpon the wordes of Paul to the Philippians, on the first. It is no matter how, so that Christ be preached. And in the 4. Homelie or Sermon of Penance.

a Monarchy is to say realme or region, gouerned at the wil & discretion of one man only.

b Augustine in his booke *de Predestinatione sanctorum*, in the booke *de bona perseuerantia, de natura & gratia, de fide & operibus de perfectione iustitia*, throughly. Item in his retractions. Item vpon the 70. Psal. and vpon the 31. Psal. and in many other places mo.

Chry-

Chrysostome doe teach that we shall not take men, or dead creatures for our aduocates before God, but onely Christ: And where *d* August. saith, that we shall not pray vnto saints, nor erect for our selues particularly any Chapels or altars, nor pray before Tombes: as the said *e* Aug. & Leo do beare perfect witnes that neither the dead, nor desceruing of Saints, can any thing helpe vs, to the forgiuenes of our sinnes, but onely the death & merites of Jesus Christ. And as *f* Epiphanius doth esteeme it for a shamefull heresie & abhominable blasphemie of God, that men should pray either to Mary Gods mother, or to any other Saint: but that must be couered with some blew glose for a cloke. As also the said *g* Epiphanius doth vtterly chase the Images as wel of Christ, as of any other Saint, out of the Church, & breakes them in peces, forbidding men plainly to suffer any such abhominations,

d *Augustine* in his booke of true Religion, and in the booke called *Confessiones*. In the 10. booke and 42. chap. Item in his 4. booke *in Faustum* in the 4. Chap.

e *Augustine* in his first booke of the vse and profession of holy Church 34. chapter, and in the 44. epistle written to *Maximum*.

f *Augustine* vpon John in the 24. treatise. *Leo* in his fifteenth epistle to the *Palestins*

g *Epiphanius* in the third part of the thirde Booke of heresies in the fiftie and one heresie,

This doth *Epiphanius* set forth in the epistle written to John Bishop of Hierusalem, which epistle is set forth by Saint Hierome, like as appeareth in the third volume of his Bookes. *Theophilactus* vpon the 17. chapter of Matthew.

And as *h* Ambroſius, Auguſtinus, Lactantius, Origenes, Athanaſius, Clemens, Alexandrinus, with many other, doe teach plainely, that God will not be worſhipped with any likeneſſes or Images, either painted or carued. The holy church is deafe at this, and will in no wiſe vnderſtand it. Whereas Cyprianus, Hieronymus, Chriſoſtomus, and Auguſtinus, doe ſay and defend, that after this life is neither any more time nor place to make amendes for our ſinnes, or obtaine any mercy or forgiuenes at Gods handes: there ſhee ſhrinkes backe into her ſhell, and lettes her hode hearken to that. And whereas the ſaid, Cyprianus and Hieronymus doe ſtoutly teach, that all Miniſters and true Preachers of Gods word haue like power, in what place ſoeuer they bee, whether it bee

h Ambroſ. vpon the Epiſtle to the Romanes, the firſt Chapter of the death of the Emperor *Theodoſius* in the third part of his Bookes. *Auguſtine* in his 49. Epiſt. to *Deogratias præſb.* and vpon the 113. Pſal. whole through in his Booke *De ciui. Dei. Lactantius* whole through in all his bookes and ſpecially in the ſecond Chapter of his ſecond booke and in the fifth booke of Gods iuſtice in the viii. Chapter. *Origen* in his fourth Booke againſt *Celſus*, *Athanaſius* in his Booke againſt Infidels. *Clem.* in the 6. Booke *Stromatum*, and in his Booke called *Protrepticus*. *Hieronymus* in the explantions of the 65. Chapter of the Prophet Eſay. *Chryſoſtome* in his ſermon vpon the 2. and 11. Chapter of the Hebrewes, and in his ſecond Sermon of Lazarus. *Auguſtine* in his 54. Epiſtle to *Maced.* and in his 86. Sermon of the time, and *Hypog.* the 9. Booke againſt *Pelagius*, *i Cyp. in tract. de ſimplicitate prælat.* and is reherſed *cap. ſequim. dem.* 24. *quæſt.* 1. *Hieromo* vpon the Epiſtle of Titus 1. chap. *Chryſoſtome, hom.* 33. and the 20. chapter of Mathew and ſtands *cap. vlt. dem.* 40.

at

at Rome, or at Naples, or among the Indies, or in Tartaria: all that is Pedlers French to our holy mother the church of Rome, whereas Gregorius doth plainely write, & in diuerse places saith, That whatsoever he be, that names himselfe a generall Bishop, or the chiefe head and principall of all Bishops, he is the very messenger of Antichrist, and the *i* sonne of the diuel, for that neither hee nor no man liuing can beare the name of a generall Bishop, without the vtter defacing of the seruice of the Church But that must be vnderstood with a prouiso, to wit, The Pope of Rome always excepted.

i Gregorius in the epist. ad Eulogium Patriarke of Alexandria, and in the 15. epist. to Iohn Bishop of Constantinople, and in the 6. booke of the epistles to Mauric. cap. 94. Pelagius cap. mihi, dist. 99.

Now, whereas *k* Tertullianus, Augustinus, Theodoretus, & many other moe, doe erpound these words of the Sacrament This is my body, sacramentally, & say, that it is a figure, a signe, & a seale of the body of Christ, that was offred vp and broken for vs: then is there nothing to say, but

k Gregorius in the 4. booke of letters, cap. 8. Col. 2. against the Bishop of Constantinople, wherewith Augustine doth likewise agree in this 2. booke against Donatus, in the 1. chapter, saying. Let no man take vpon him to be bishop of Bishops. Tertul. in the 4. booke against Mercio. August against Amantius, in his 1. booke 12. chapter, Cyprian in his 2. Epistle vnto Pope Cornelius. Aug. in the Booke Sententiarum, of Prosperus, and is set forth cap. dum frangitur de consecra. dist. 2. and in his 26. treatise vpon Iohn. Hieronymus in the 3. chapter vpon Sophonias. Gelasius in the cap. comparimus de consecra. dist. 2. and many other moe.

God helpe you. There is no bodie at home. Whereas they doe generally with one consent teach and stoutly maintaine, that the Supper of the Lord ought to bee ministred vnto all men vnder both Kindes: that smelles of a Rat, the Cow is broken lose. Whereas S. Irenæus, who wrote that (about a hundred yeeres after Saint Iohn the Apostle) the number of the beast whereof S. Iohn speaketh in his reuelation of vision, doth meane by this word Latinos, the Romish or the Latine Church and Regiment: and that Tertul. and Hieronymus do expound the beast with seuen hornes for the city of Rome: it is all bible babble. In sum, whensoeuer they set forth or teach any thing that sonds not wel in the eares of our deare mother the holy Church, she lets thē be packing without any mention making of them: or els she corrects them throughly cōsidering that they are but men, & may erre. And wherfore? For that shee is not subiect to the writings of the fathers, neither can her authority be subiect to their iudgement but she (as we haue said before) is aboue the Fathers, & gouerneth them, turnes and

S. Irenæus in his 3. booke against heresies, which is of Aretas, and Andreas, Bishop of Cæsarea afterwardes followed.

Tertullian in his booke against the Iewes. In the 3. Booke against Marcion, Hieronymus, in his epistle to Marcellus.

and windes them as she will, & forceth the euen as she thinkes good. And whatsoeuer they haue written, must be sifted through her sieue, to picke out thereof the finest flowre. For otherwise (seeing that the old fathers doe oftentimes differ amongest themselues, and other whiles write contrary to that which they haue set downe before: and alwayes (for the most part) haue done directly against the opinion & dealing of the holy church of Rome,) how should: yea, how should men make good cloth of such yarne, if it were not that the holy Church of Rome did giue her iudgement and sentence on their doinges, and did chew the pappe before in her owne mouth, to put the same with more facility & easinesse into ours her sucking babes, as it were with a Spoone, giuing vs that which she alloweth for good, and casting the rest away which tastes not wel in her mouth into a Corner? The Summe of all is, that we may not make any foundation of our faith vpon the writings of the old fathers, vnlesse they haue first béene vnder the handes of the holy Catholike Church

church of Rome, & bée by her ouerséene, and set forth, as shall seeme good to her holinesse.

The iiii. Chapter.

Wherein is set forth, that the Church of Rome is not subiect to any councel: but may approue or disanull them, according as she shall thinke best for her owne benefite: And this is confirmed by many examples and profound reasons.

The holy Church aboue all Councels.

BVt now are there some such grosse felowes, which notwithstãding they doe sée, that the church is above ẏ scriptures, and aboue all the doctrine & writings of the old fathers, yet they thinke that her power & authority may be (as it were) compassed in, and paled about by the Councels: so that there shold be nothing receiued for a commandemẽt of the church, but it must first be concluded by a councel. And whatsoeuer were once there cõcluded and agréed vpon, wt that, neither the church of Rome should meddle, nor the Pope haue any thing to doe. Yea, mary, these good fellowes, if they come in due season: they might a great deale better haue tarried at home. For consider, séeing that all ẏ Prophets and

and Apostles, and likewise the olde Fathers altogether: yea, & Iesus Christ the very Sonne and truth of God himselfe, could neuer so bind nor make subiect ẏ holy church, that shee should yeelde and submit her selfe to their writing & doctrine only: how do these felowes think then, ẏ the Councels should haue greater power to bring her within their parke & pales, considering that they are mẽ which haue so oftentimes erred: yea and swarued cleane from the truth? We know well enough, ẏ the Councell Ariminense, Sirmiense, and Seleucense, did in the time of Constantine the great, fortifie the heresie of the Arrians, with their Decrées. The second Counsell of Ephesus, did cleane vnto the Heretike Eutyches, & did blasphemously & confusedly mingle the two natures of Christ together. The councel of Carthago, in the time of Cyprian, which was holden before the first councell of Nicene, did conclude, That heretikes ought to be christened again: But what nedeth all this? Was not Christ himselfe iudged and condemned in a general councel at Ierusalem, which was the chosen Citie of God: And that the

the councels haue oftentimes erred, & may lightly erre, it appeareth plainly enough, but the witnessing of Gregory Nazianzene, who was accustomed to say, That he neuer saw councell that tended to a good end. Yea, doe wee not see, how there haue bin many Councels, whose proceedinges haue been flat against the doctrine and institutions set forth by our holie mother the Church: and yet would defend their doings by the holy Scripture? But what a good yeere! Can the Councelles preuaile against the Church of Rome, they hauing no power nor authority at all, other than is giuen them by our holy father the pope? How (I pray you) should that then hang together, that they should be placed at the vpper end, not only aboue the pope, but aboue the whole church? Is it not written in ye book of the decretals, That no councel can in any thing forbidde the holy church, nor set any commandement ouer her: considering that all councels haue beene at her appoyntment, and receiued their power & authority from her holinesse? And that in all statutes, ordinances and decrees of the councels, the authority of the Pope is excepted and exempted?

Generall councell neuer came to any good end.

Cap. Signifi. ff. aiunt & de electione & electi potestates

exempted? See we not likewise, ꝑ in the councel of Lateran, it was concluded, and likewise in the last councel at Trent confirmed, That the pope is above al councels, & the statute & ordinances of ꝑ councel of Basil (afore time made to ꝯ contrary was cleane taken away, and abolished: Notwithstanding, pope Nicolas consented & was willing to ꝑ making of the same. In this behalfe, it was very wisely considered of the holy fathers, assembled in the sayd councel of Trent, whereas before they would fully cõclude upon any article, they did send al that they had determined upon, in a sacke, or smal packe to Rome, to haue of the Pope a Bull of confirmation thereunto. For out of that proceeded a wonderful braue & pleasant mutody: because that therin our holy father the Pope did counterfeit the personage of God the father: And ꝑ holy councel of spiritual fathers there assembled together, were likened to the holy Ghost: so ꝑ the cõmon people were wont to say, that when they sent their stuff towards Rome, The holy Ghost was shut up in a male: as the Poet Homer writeth, that in elder dayes Æolus the king of windes did

In the councell of Lateran holde at Rome. Anno 1519. and 20. in the end of the 1. sess. and. 1. councel of Trent in the 2. decree of the. 4. session

Councel of Trent.

The holy Ghost shut in a male.

did giue vnto his good friend Vlisses, a male, wherein all the windes were shut & pact vp together, ꝯ Westerne winde onely excepted, which he must needs occupie himselfe, to bring him home. And euen so went the matter betweene the holy Ghost and the wind of the holy fathers of Trent.

And now, when the Father and the holy Ghost were agréd in one, and ꝯ the Bulles were sealed, they sent them with expedition and hast to their dearly beloued sonnes, the kings of France and Spaine, and required of them by a Spanish inquisition, to procure the said Bulles & Decrées to be throughly obserued and kept in their Countries. So that the father, the sonne, and the holie Ghost, were al one heart and one soule: and haue ioyntly receiued & stablished all the Decrées of the said councell. And how (I pray you) could it come to passe otherwise: cõsidering that the Bishops and Cardinals, are created by their holy father the Pope, and haue promised, & are bound by a strong and special othe, not to take vpon them, nor to conclude any thing, without hauing first ꝯ counsell

De Tyrannicall rapture.

sell and consent of their creatour: As it is well and precisely set forth and concluded of our holy father Calixtus, writing. That it is not in any wise permitted to the Bishops, to withstand the church of Rome in any point, or to doe, or attempt any thing against the same. Yea (saith he) as the sonne did come to fulfill the will of his Father: even so are all Christian people bounde to follow and fulfill the will of their deare mother the Church of Rome, whereof the Pope (without all doubt) is the head. *Cap Non decet, dist. 12.*

And this was the reason and occasion which moued the right honourable Cardinall Reignolde Poole, one of the three Lieuetenantes of the Pope, in the said councell, to write with great discretiō & authority, That the whole conuocatiō of ỹ people, or cōmon sort, gathered together, haue no authoritie in the world to conclude, determine, or decide vpon any matter, or matters, presented before the councel: but that the same belongs properly to the Pope, who only is Gods Lieuetenaunt or Deputie and shepheard of the lost and straying shéep. Vpon this intent alone (saith hée) is a councell called frée, common, or general: *In the Booke of the Councell in the 12. 15. and 16. quest.* *Looke in the leafe following.*

rall: and not that therefore euery one in generall is free and licensed there to set forth his or their owne opinion, or to determine or conclude any thing: for that is specially forbidde by the Councel of Constance in special and plain words: That no man of what state and condition soeuer hee bee, yea although he were an Emperour, a King, Bishop or Cardinall, shal presume, or take vpon him to speake or dispute against any matter which the holy fathers (by the inspiration of the holy Ghost) are purposed and intended to establish, vpon paine to be excommunicated and banished, yea, to be cast into a dungeon.

In the councell of Constance, in the 15. session.

Vpon these considerations, was Iohn Hus and Hieronymus of Prage also burnt: because they would dispute by the scriptures, vpon those matters, which the holy Fathers had in hand to reason & conclude vpon. It is a common saying: He doth wisely that is warned by an other mans harme And yet, notwithstanding this example of Iohn Hus, there was in the last Councel of Trent, a Bishoppe so stoute, that hee presumed boldely to say, That wee ought not to call the Pope, The most holie Father: but simply, the holy Father

ther: considering that Christ did not name his heauenly Father any otherwise, then Holie Father: and for that the Pope cannot be greater than God, whose Vicar in earth he nameth himselfe to be. Iohn 17.

But if the same Bishop had not quickly stopped his mouth, that word would haue bin a deare word to him. For they were about to haue put him straightway in a Hole, where hee should haue lerned to know the Popes authority better. And likewise, had not Petrus Paulus Verge. bishop, & other brablers, packed away betimes, they would haue played ẏ like part with euery one of them, as they did with Iohn Hus at Constance. Read here of Pet. Paul. Verg. who was a great wise in that councell himselfe.

For although he was a Bishop: yea, e had before bin a Legate and the popes Deputie, yet hée must haue learned to know, that the Bishops, Prelates, and Cardinals, were not called thither to tõtol e take vp with taunts their holy Father e creator, the Pope of Rome: much lesse to correct, Magnificat, out of Paules writing: but rather simplis, Inclinato capite, to say, Placet vnto that, which in the name of the holy Fathers might be proponed to them: and then further, a That is, Touch not the heare: b That is, for so it pleaseth me

to helpe to kéepe the bread from mould-
ing, like as a great while ago, by a
Poet was prophesied vpō them, saying:

Nos numeri sumus, & fruges consumere
nati, &c,

That is to say:

We are a great number,
And bellie gods borne:
Deuourers of victuals,
Consumers of Corne.

Now, séeing that the Bishope and
Prelates, haue no other voyces in the
Councel, but bare words, accounted for
syphers, to increase the heap: how much
lesse shal any thing be permitted or grā-
ted to the Lay men, which are not there
receiued nor séene, neither in the Brew
house, nor Bake house? In summe, the
Councell is not called Oicomenicum, or
Generall, as though euery man might
com & thrust in his nose there. Wherfore
then? Because it is as an image or pa-
geant vnto vs, & as a demonstration or
shew of a play or enterlude, which doth
represent and set out before our eies the
common and generall Church of God,
which hearken fully & wholly vnto the
voyce of their shéepheard, namely, the

Wherefore the Councel is called Generall.

Pope

Pope of Rome: as was well noted and marked by the foresaid Cardinall Reignold: Poole. And it was likewise openly set forth, in the Bull of the said Councell of Trent, that it is, & ought to be of right, named a Generall or common Councel, for this occasion, because all Christendome generally are bounden to holde, and to celebrate the same with deuoute prayers.

In the Bull & edict. Of the councels which begin thus. quam prop. and was set forth. Anno 1545. the 6. of Decemb. meth: named of Pope Paul the third.

And to that end, they are by the Pope earnestly put in remembrãce, that they goe to shrift, and fast vpõ the Wednesday. Friday, & Saturday: And then on the Sunday be howseled, and goe prumking in the Procession, and deale their almes: or at the least say fiue Pater Nosters, and fiue Aue Maries: by the vertue whereof, they shall receaue a sufficient pardon of all their sinnes, &c. What can they desire more? For as touching the sitting in the Chapter house, and there Sententiã sub verbo placet proferre: that is, To say Amen, & to nod at that, which is pronounced vnto them: that is permitted only to such, as of right ought to do it, or to whom it is granted by special priuilege as chiefly to the right honorable, ỹ bre-

These are the words of the Bulles of Iniction.

thren of the Pope, to wit, the Bishop & Archbishops, and his deare sonnes the Abbats, and other such like, as he himselfe doth set it forth in the Bul Indictionis. Therefore truly were the Dukes of Germany, and the Protestants in a wrong bore, when they said, That it was no Free, and Generall, or Common Councell. For a Sharpe with one eie, would haue marked that, that it was neither forbidden them, nor no man els in the world, to come to Treat, there to spend their money, to hold the Councel, & celebrate it, with hearing of Masses, with Fasting, and with the saying of fiue Pater Nosters, and fiue Aue Maries: yea, the whole pardon was as wel granted vnto them, as to any Bishoppe or Prelate, or other that was there. But that was not the place where muscles lay: They would gladly haue had many voyces in the Chapter house, and not to haue declared their meaning with that word (Placet) onely: but that they might likewise haue disputed freely, and brought in, and alleadged the Scriptures of GOD: yea, they would haue had it flatly granted, that

Bulla indictionis.

the

the pope of Rome should not haue been head and president of the Councell: but that euery thing should bee concluded out of the word of God.

But (beleeue me) the holy Fathers, and the Pope, were not so foolish: they did see more deepely into the matter. For, if they had once taken & put ỹ horle heame or collar about their necks then were all the fat in the fire, and so the whole Church of Rome would not afterwards haue bene worth the paring of a rotten apple. No, no, I warrant you. They will take hede of that. For there is one poynt which you shall neuer wrest nor wring out of their hãds which is, That all Councels are lame, maimed, crãple, and blind: yea, vtterly voyd of any power, vnlesse the holy Pope of Rome bé their president, directing and gouerning the same as hé thinketh good. For hé is the very eye, and the sius wittes of the Councelles: Therefore was it in the sayd Councell of Laterane very circumspectly concluded, That though all Cardinals, Bishoppes, and Prelates were assembled, although they were barrelled

Read the Bull of the Councell of Laterane, set fourth in Anno. 1512. in name of Pope Iul. 2.

vp together like herring: yet can they not hold anie Councell without the authoritie, will, consente and commandement of the Pope, if they should otherwise doe, they would bée plaine Heretikes, & vngodly men: yea, they should be estéemed, thought, and taken as Chore, Datham, & Abiram. The same was also before that, forespoken and concluded by the holy Father, Pelagus. 2. who did openly set forth, That all Councelles, which were holden without the Popes consent, and commaundement, are not to be reputed or accounpted for Councelles, but for Conciliables, that is to say, for Riots, and vnlawfull assemblies.

This is written in the booke of Councels in the 2. booke, and in the Decrees. *chap. multa den. dist. 17.*

And that is the same which the Popes Marcellus, Iulius, Damasus, Gregorius, and other moe, did likewise iointly ordeine and determine, as is plainely to bée séene in the Booke of Decrees, in the 17. distinction: where it is in like maner by the Scriptures confirmed: As for example, out of the eightie one Psalme, where it is written, I haue sayd, you are Gods. Againe, Whatsoeuer you bynde in earth, that is bound in heauen, &c. And it is also established & made sure with strong

Cap. Imo dum, in the 17. dist.

ſtrong reaſons: For that worſhipfull brother Thomas Vio, did openly declare in the ſaid councel of Laterane, That thoſe which goe about to make the Pope ſubiecte to the councels, doe euen like vnto them, that would make the Father obedient, to the childe: the head inferior to the foote: the Captaine ſeruant to his Souldiers: and the ſheepeheard vnderling to his ſheepe. Do that now, Chriſt is no more made any account of in the councels, nor his worde any whit eſteemed: but the pope hath all the charge and authoritie alone: he only is Enſeigne bearer, & he doth ſet al in order. And vpon that occaſion it was determined. That the Councel of Piſa, being aſſembled without the Popes conſent, was no aſſembly of Hieruſalem, but of the tower of Babilon, that is to ſay, A curſe and confuſion. In ſumme, it is apparant, that all councels & ordinaunces in ỹ worlde, ought to do nothing againſt the Popes might, nor againſt the authoritie of the Church: for ſhée hath ouergrowne the rodde, ſhe cares neither for Scriptures nor Councels. ſhée hath the holy Ghoſt pinned on her ſléeue, & may doe euen whatſoeuer ſhe will.

Looke in the ſaid Councel Laterane, in the ſecond ſeſſ.

And

And therefore it is that when soeuer the Pope doth set forth any Bulles, then doth he commonly adde this clause or conclusion to the same: *Non obstantibus constitutionibus, & ordinationibus Apostolicis, cæterisq, contrariis quibuscunq,* that is to say: Notwithstanding all constitutions, ordinances, or commandements Apostolicall, nor any other thing whatsoeuer, contrarie hereunto.

Like as doth specially appeare by the Bull of Pope Paul the 3. set forth at the councel of Trent in the yeare 1544 the 23. of Februarie. So that he will not giue to all the Apostles, to all the holy Fathers, nor all the councels, scarse one good word: yea, rather he mockes and playes bo-peepe with them all, and so goes on forwards with his busines: For otherwise, if the matter were not thus handled, I would not giue a Pudding, for all the power and authoritie of the holy church of Rome.

The Councel of *Mantua.*

For to begin withall, these Heretikes would giue her a rap vpō the pate with the Councel of Mantua, which was holden vnder Pope Alexander the second in the time of the Emperour Henrie the fourth

fourth, where was concluded: That all those which by Simonie, that is to say, by bribery or gistes, had obtained any spirituall promotion, or office, should bee depriued. Simonie of the Clergie.

Aha, the mother of God: where can you finde now adayes, any Chaplein or beneficed man, Bishop, or Cardinal, that climeth to that preferment, without mony or rewardes?

Secondarily they would come and plague vs with the Councell of Rome, which was holde in the time of the Emperour Phocas, where was ordained irreuocably, and neuer to be called backe againe, That all such, as with any gistes or rewards, or other like promises, were mounted vp to weare Mytes, should be banished and excommunicated. Yea mary syr, it were better that the Councels were all at the Gallowes, than the holy Church should be subiect to that order. Councell of Rome. Simonie of Bishops.

Then after this might they come in, and dash vs in the teeth, with the councel of Triburine, which did forbid any mony to be take for buryings: what a gods name, who could digest that morsel? Triburine. Burying.

And to this they would adde the councel of

Councell of Basil the 12. sess.

of Basil, where was plainely and sharply ordained, That the Court of Rome shall not take any money for any Dispentations, Elections, Postulations, Presentations nor any other Ecclesiasticall offices, authorities, benefices, hallowings, blessinges, no not for the very Pallium, or Bishops mantle: neither to bee paide vnder the colour of Buls, seales, nor Anuales, by what colour or pretence soeuer they might bee doone. Aha, friend: What an Eclipse would that breed in the Popes purse?

Councell of Mentz.

They would also come forth with the Councel of Mentz, which was holden in the time of Carolus Magnus, where was ordained, That there should bee giuen againe, and restitution made of all the goodes and landes, which by bequest, last will, or testament, had beene left to any of the spiritualltie, tending to any losse or hinderance of the right heires. Gods populorum: That were too bitter a Pil to swallow and digest.

Then would they assault vs, with the Councell of Laterane, whereat by Pope Nicholas the second, and fourtéene Bishops, was very solemnly, and irreuocably cõcluded, That the Pope of Rome

should

should be chosen by nomination, the whole common people assembled together, the spiritualtie, with the Colledge of Cardinalles present. And if it should be proued, that any man should by rewardes, giftes, bribes, or any other indirect meanes, attaine to the same roome, the same should not onely bee banished but should likewise bee taken for a banneleſſe heretike, a backslider from Christ, and an Apostata. So that it should be lawfull to pull him out of his seate, &c. Aha, my maisters, what a peece of worke were that? By that meanes they might ouer throw, and cleane rote out the holy Church of Rome.

The Pope an Heretike and Apostata.

Moreouer and besides, they would proue, the Pope Eugenius was by the Councell of Basil, iudicially condemned for an horrible Heretike, and a shameleſſe knaue: and was deposed from his seate, as a wicked vile villaine, who yet notwithstanding was after, by fine handling and pretie practises of simony, & also with force holpen againe into his seate: and of him euer since, vntil this our time are all Bishops, Cardinalles, and Popes, yea, and all Priestes in generall, bred and sprung vp like a litter

ter of pigges, farrowed of a fruitfull sow. All which, one with another, hed and tayle, should be banished, and esteemed for heretikes and vngodly knaues if it were so that the Counselles might beare any swing, against the authoritie and estimation of the Sea of Rome, and our mother the holy Church: but that I assure you would be to fearefull a matter. And therefore must we (of necessity) conclude, That the Councels can in no wise ouerrule the Church, nor by their commandements or ordinances compel her to any thing no more thē a Spiders web can holde or kéepe fast a pye, or a Crow. But al councels must be subiect to the holy Church, euen as an obedient child is subiect to his mother: yea and they must alwayes dance after her pipe.

Therefore, when as these Heretikes and Huguenotes, doe bring in a great heape of these Counselles, to strengthen their doctrine withall, against the Romish Church, they doe but breake their braines in vaine. They may well prate apace, ỹ the councel Eliberinum in Spain, which was holden about the yere 300. in the time of Constantine the great, did

In the 36. Chapter of the Councel Eliberi.

did plainely ordaine, That there should be no Images in the Churches, not in no wise to paint, or carve any thing to be prayed vnto.

Images forbidden.

And they may alledge, that in the 12. Councell of Toledo, in two Councels of Constantinople, the one vnder Constantine the fifte, the other vnder Constantius the first: and likewise in a Councell in France, vnder Carolus Magnus, did all with one voice, consent in the same. But we cannot heare on that side.

They may likewise bring in apace, and alledge, That the Concilium Auriſtanum did cleerely overthrow mans free will, and iustification by workes: teaching that all our righteousnes, all the good workes that we can doe, and all that is in vs, must be imputed to the onely goodnesse & vndeserued mercie of God: that it is not in our naturall power to prepare our selues to mercie: but that we must receiue all euen as beggers by meere gifte through meekenesse of the spirit. But in all this they doe but lose their labour: and it is euen as much, as if they would cut the ayre in twaine: for we doe not esteeme all they can say worth a rushe.

In the first booke of councels, Soli. 627. chap. 3.4.5.6. 7.8.9.10. and so following to 25. Conc. Affric. can. 81.82.83. Melentanus can. 1.4.5.8 In the decrees cap. placuit vt qui. cap. 20. quicunque. quicunque. dist. 37. dist. 38. dist. 40. dist. 41. dist. 42. dist. 43. dist. 44. dist. 45. dist. 46. dist. 47. dist. 48. dist. 49. dist. 50. dist. 51. dist. 52. dist. 53. dist. 54. dist. 55. dist. 56. dist. 57. dist. 58. dist. 59. dist. 60. dist. 61. dist. 62. dist. 63. dist. 64. dist. 65. dist. 66. dist. 67. dist. 68. dist. 69. dist. 70. dist. 71. dist. 72. dist. 73. dist. 74. dist. 75. dist. 76. dist. 77. dist. 78. dist. 79. dist. 80. dist. 81. dist. 82. dist. 83. dist. 84. dist. 85. dist. 86. dist. 87. dist. 88. dist. 89. dist. 90. dist. 91. dist. 92. dist. 93. dist. 94. dist. 95. dist. 96. dist. 97. dist. 98. dist. 99. dist. 100. dist. 101. dist. 102. dist. 103. dist. 104. dist. 105. dist. 106. dist. 107. dist. 108. dist. 109. dist. 110. dist. 111. dist. 112. dist. 113. dist. 114. dist. 115. dist. 116. dist. 117. dist. 118. dist. 119. dist. 120. dist. 121. dist. 122. dist. 123. dist. 124. dist. 125. 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That béeing done, they may bring in a pace for witnesses, the Councelles Affricanum, and Mileteranum, wherein Saint Augustine did set forth such stuffe as were enough to shame them, al praying to Saintes vterly ouerthrowne: for that there was by perfect proofe and expresse Scriptures proued and concluded, That neither is, nor euer hath bene on the earth so holie a man (Christ onely excepted) which hath not beene spotted with sinne himselfe, and had neede continually to pray for remission and forgiuenesse of his owne sinnes. So farre doth it differ from that then, that the Saints should haue any sparkle of deseruings remaining ouerplus. But all these authorities are not worth a nut shell: neither will wee receiue their witnesses.

Moreouer, whereas they make much a doe with vs, that the first Councel of *a* Nicen did consent, That it was lawfull for Priestes to marrie, and that the councel of *b* Gangren did curse and banish all such, as vnder the coulour of any Cloyster, Religion,

a Reade the Churchly history of Socrates the 11. Chapter of the first booke, and *Sozomen* in the 22. chapter of the second booke and the decrees *cap. Nicena Syno. dist. 31. & cen. b Gan. Can. 1. 4. 9. 10. 14.* and in the decrees *Si quis discernit. Distincti. 28. ca. Si quis nuptias, cap. Si quis vel virginitatem, cap. Si quis propter Deum, dist. 30. & cap. Si quis vituperat, dist. 31.*

or spirituall state should forsake their wiues or deface the state of matrimonie: Whereunto the Councell called sexta Synodus, consenting, did further and aboue that ordaine, That no man should require of any Priest, to make the vowe of chastitie, vnlesse they of themselues were willing so to doe. But all this is euen as much as to knock at a deafe mans doore.

c Reade the decrees cap. quoniam in Romana. Dist. 31.

And if that also (out of the said Councel d Gangrensis) and out of the Councel of e Ancerano, kept about the same time of the Councel of Nicene, will go about to perswade vs, that they that eate flesh vpon the feyday, or in the lent should not be punished nor condemned: yea, and that in matters of f mariage, & eating of meats, we may not charge mens consciences, by the vertue of any new law or bond: all that is of Dauie Duttons Dreame, and wee will in no wise giue any eare vnto it.

d Con. Gan. can. 3. and in the decrees. can. Si quis carnem. dist. 30.

e Con. Ancyrá no. 27.

f Con. Gran. in the conclusion of the councell.

Furthermore, they will brag much, vpon the first Councels of g Nicene, and of h Constantinople, for that they did ordaine, That the Bishop of Rome shall not haue any authoritie or iurisdiction out of his owne borders, (to witte, the landes

g Con. Nic. in the 6. Canon. like as Ruffi. doth set it forth in his history.

h Con. Constan. can 2 beginning. Qui vltra quamque Diocesim sunt Episcopi &c.

nigh adioyning to Rome.) And againe, vpon the councel of *i* Affrica, whereas that craft *e* falshoode of the Popes of Rome, Sosimus, Bonifacius, and Cœlestinus, were knowne and declared, (who had sought by falsifying of the councell of Nicene, to maintain their authorities. (Wherupō it was ordeyned, That no man should for any matter of difference appeale to Rome, or ouer the sea. Which was also established in the Councell Mileuetano. We haue run to long before the doggs to be afraid of these matters. Therfore they may goe shoe the goose, and make children afraid with that, which they bring forth out of the third councell of *l* Carthago, and of the councell of *m* Affrica: As that noman might take vpon him to be called The chiefest of the Bishops: or, The chiefe Bishop: or, High Priest: yea by the Rood, well sayd: wée haue our answere readie enough for that matter, which is, That men may in no wise take vpon them to kéepe or hold any councell at all: yea, though they were neuer so wel defēded, both by the scriptures in the Bible: and by the holie fathers: vnlesse they doe well and fully agrée

i And peruse the councell of Affrica, in the first booke of the councels, there you haue these orders can. 92. and at the end of the councels, are the letters of the councell written to the Popes, Bonifacius and Cœlestinus.

k In the con. of Mil. cap. 21. Read also can. prach. 11. quæst. 4. and can. psal. 4. vt prach. 2. quæst. 6.

l Con. Cart. 3. Can. 2.

m Con. Aff. can. 8. and in the decrete ca. 1 dist. 99. Cap. con. di. 10 ca. nul. fas est dist. 19.

agrée with the holy church of Rome: for shée hath full power and authoritie to alter all Councels, and to make them voyde, of no value, nor effect: even as shée shall thinke good: and to explane them as shall serue best for her purpose: yea, to tumble & tosse them topsie turuie, even as shal best serue her turne.

And therefore, where as men presume so much to alledge and bring in, the ordinances of the Popes, Gelasius, and Hilarius, which say, that the See of Rome is more subiect & obedient to the Councels, than any other man: eyther the Councel of Basile, wherein was determined and concluded, That the Councell is above the Pope: yea, and that the councell may depose the Pope: All that is not worth a straw. For all the Balles that are serued on that side the Temse Court, are easily smitten backe and turned at the rebound, with halfe a word speaking: to witte: *Salvo in omnibus iure Romanæ Ecclesiæ*: Which is to say, The right and authoritie of the Church of Rome, in all pointes reserued. For this is the very tayle of euery Councel, wherewith

Cap. Constituimus 25. quæst. 1. cap. nulli. 25 quæst. 1.

The councell of Basil above the Pope.

they are turned about as with a rudder euen whether the Pope wil haue them.

The fifth Chapter:

Wherein is taught that the Canons & decrees of Popes cannot binde the Romish Church, but that she is still aboue all decrees, and may breake and adnihilate the same, so as she shall thinke good.

The Romish church and the Pope aboue all Canons and decrees. *cap. 4. Cap. Violatores 25. quæst. 4. cap. nemini 17. quæst. 1. cap. de libellis dist. 20. cap. nul. fas est dist. 19.*

This is set forth with plaine words in the Chapter *Ideo permittente ff. his ita. 25. quæst.*

I Read like wise *cap. præceptis, dist. 12. & cap. Si quis 17: quæst. 4.*

THis same must be vnderstood of al the former decrées, and Canons of all the Popes deceased. For although it bée cléere, that they are inspirations of the holy Ghost, against which it is not lawfull for any man to speake: so as whosoeuer doth despise them, is void of the Catholike and Apostolike beléefe: yet that notwithstanding, they cannot therfore by any meanes close or shut vp the authoritie of the church. And wherfore? For that there is one common rule of the holy Church set forth, for an vndoubted article of our faith, which is, ẏ the Romish church is shée, which doth giue to al popes decrées, their ful power and might: prouided alwayes, that shée her self, is not in any wise subiect to the same, by reasō that she hath a ful power al-

alwayes to make such decrées & ordinãces, whensoeuer it shal please her, as hauing power, & being head ouer all churches, from which point no man may dissent. So, after this maner doth she giue and graunt to the decrées, full power & authoritie, with this exception, That she her selfe will in no wise, incline or yeelde to the same: but that shee may doe any thing against the same, whensoeuer it shall please her. Euen like as Christ did teach the people, as hauing might, authoritie, & power of himselfe, and not like vnto the Theologians, or Pharisées, which durst neither put to nor diminish or take from the same. And euen after this manner it followeth with the Popes. They giue the decrees their authoritie, and yet notwithstanding this may they doe (as Masters and Doctours of the law (euen when they list, against their owne Lawes and Decrées: and therefore the Decrées: & Canons doe not conclude any thing at all, without this exception, That the Church of Rome may alway vnderstand interprete, and expounde the same, as shee shall thinke good. And héereupon it comes to passe, that in all

Popes against their owne decrees.

al decrées, one of these tales is ioyned to wit, Reseruing alway the right and title of the Church of Rome: or, So farre forth as the Church of Rome doth thereof allow. And so hath the high and renowned Iurist or Lawyer Philippus Decius written: namely, That all decrees and Canons are (by Gods appointment) subiect vnto the Pope of Rome. It is very true, that the holy Fathers and Popes, Gelasius, Felix, Sosimus Vrbanus, and Leo. 4. haue concluded, That all the decrées and ordinances of the Pope, being contrarie to the old and former decrées and Canons, should bee voyd and of none effect. And wheras Gregorie hath likewise ordeined, That whensoeuer any Pope will haue his decrées obserued thē must he *è contrà*, obserue the decrées of the Popes his predecessours. But vpon that the glose saith, *Hoc non credo*: which is, I doe not beleeue that. And is not that answere grounded vpon good reason: So that we may boldly conclude, That the holy Church will not be bound, nor pend in by any decrées. Shée is like vnto a Cat, shée cannot bee forced or compelled. For else might these Peretikes,

Philip. Decius in cap. 1. no. 49. de constit.

Cap. confidimus, 25. quæst. 1. cap. constit. dist. 10. cap. contra statut. cap. sunt quidam 25. quæst. 1. cap. ideo permittente 25. quæst. 1. cap. Iustitia 25. quæst. 1.

Vpon the before written chaptec, *const. dist. 10.*

and

and Huguenotes choke the holie Church with her owne decrées. For they would bring forth this Canon, *Vt quid Canon, prima quidem Canon: Non hoc corpus*: and such other like. Thereby to teach, that there is but one ghostly or spiritual food set forth in the sacrament which is receiued onely by faith, and not eaten nor swallowed vp with the teeth. Further, they would come out with the decrée in the chapter, *Legimus: ff. Quid enim, dist.* 93. thereby to proue, That all Bishops haue like authoritie, in what place soeuer they bee, whether at Rome, or at Canterburie: and by that meanes should all the authoritie of the Pope become créeple and lame: which were a pitifull case. They would goe about to teach out of the Chapter *Vbinam. distinct.* 96. that they ought likewise to come into the Councells, and to haue their voyces in the consistorie: euen as well as the annointed Priestes: which might bring in a great confusion and disorder. They would maintaine by the decrée of pope Gelasius, That the cuppe in the Sacrament, ought likewise to be ministred to ye Lay

De consecr. di. 2.

The sacrament a spirituall food

Bishops like in authoritie.

By this the lay people ought to receiue in both kinds.

Cap. comperimus de const. dist. 2. Fra. Petrus cadachrima, cap. sacrificium ea, dici ea, magna pietas, ea, facilius ea, conuertimus & moe other de pœnit. tent. dist. 2.

people, according to the institution & ordinance of Christ: for ẏ Gelas. doth estéem them for terrible blasphemers of God & robbers of the church, which in that case do not follow the special commandemēt of Christ. They would with decrée in the chap. Placuit de consecra. dist 4. bring free wil to the gallowes. They would rid Auricular confession out of the way and vtterly confound the defending of Priests to mary, and quite abolish the forbering of flesh: yea, they would throw down fastens euen & Jacke a Lent, and breake both their neckes.

Besides all this, they would plucke downe al Bishops and prelates, all Abbats, Monkes, and Chanons, from their riches, welthines and mery dayes: And would make of them poore beggers with Pokes: because it is ordained by special wordes in the Decrées, That spiritual persons shall not inioy any lands or possessions, And euen so would they dispossesse the holy father the Pope, of all his patrimoniall goods and heritage, whereof S. Peter (by his testament) hath put him in plentiful & peaceable possession: & wold leaue him nothing but this bare

Cap. Si quis docuerit, cap. Si quis discernit, dist. 28. & cap. Si quis nuptias dist. 30. cap. Nicæna, cap. Si quis vituperat, dist. 31. cap. Delicia cap. Quisquis, cap. Quod dicis, dist. 41 cap. Si quis, carnem & cap. Si quis præsbiter dist. 30. cap. clerici, cap. pastor, cap. vidnas, 1, qu. 1. cap. gloria episco, cap. concesso 12. quæst. 2. & cap. duo sunt genera cap. cleric. 13. quæst. 2.

deuise

deuise or prouerbe: Aurum & argentum non est mecum, That is to say, I haue neither golde nor siluer by me. And so, where he is now a right God, they would instead thereof make of him a poore deuil and then they would driue all Priests and persons, Monkes, Friers, & Nõnes into their Churches and Cloisters, euen as men would driue a heard of Swine into their Styes: and that by force of the decree, Cap. Clerici. cauſa. 14. quæſt. 4. and. cap. peruenit. dist. 86. and more such like, which are written in the 86. distinction.

And now note another thing, which is worst of all: they would maintaine that all Priests Monkes, and Chanons with all the hellish, shorne, and greasie swarme, are execrable & shamelesse Heretikes: yea, accursed and false theeues and that all Cardinals, Bishops and Popes, haue effectually and Ipso facto, forfeited al their offices, authorities, benefices, and prebendes, according to the decree, Si quis: dist. 69. cap. Nullus. cap. Baptisando. 1. cap. Quicquid cap. Placuit. and an innumerable company moe, to long to rehearse. So that herewithall should our

our deare mother ꝓ holy church of Rome be cleane rooted out, and spoyled of all her goodly treasures, riches, possessions, & gouernments: and in the end should vtterly loose her credite & countenance and being forced to play the bankrupt should be driuen into an hospitall, there to end her sorrowful & miserable dayes.

Therefore let euery man which will pretend to be a good & faithfull member of the holy church, looke wel about him ꝓ he in no manner of wise, for any thing ꝓ may be, do extol the decrees so high, ꝓ the holy Church of Rome should be subiect vnto them: but let our holy Mother alwayes remaine vnhindered, at libertie and free, that she may freely, as touching all Decrees, Canons, writinges and ordinances, dispense, ordein, iudge, dispose, order, & reserue: and in summe, blind the diuell vpon a cushen: for shee neither may nor will bee constrained in any matter: considering that she is like vnto these old Foxes, which cannot be taken in any trap: She can leape ouer all gates, and hedges, ouer all ditches & quagmires, ouer all parks and pales, & shee hath no other order nor rule, but what

what she thinks good, euen her own deuotion her good intent, &c. And to conclude, that which she perceiueth to tend most vnto her pleasure and profit.

The vi. Chapter:

Wherein is concluded, out of that which is aforesaid, that the benefite and profite of the Church of Rome, is the onely rule and direction of all Scriptures, Decrees and Councels.

HEreupon may we boldly conclude and out of ỳ which is sayd before make a most true and infallible generall rule, That neither the holy scripture of the old and new Testamentes, nor the writings and doctrine of the old Fathers, nor Councels, nor Decrees, nor any other institution or ordinance in the world, can bee specially holden for the certaine rule of faith, whereunto the Church is bound: nor yet for the traditions and institutions of the holy Church, which all Catholike men are bound to beleeue, vpon payne of damnation. But the estimation and benefite of the holy Church of Rome, is the onely principall and most sure rule and direction whereby all Scripture, Councelles, Ordinances, and Decrees, must bee guided

The holy Church of Rome the very knot of all writings, decrees and councels.

guided and gouerned, Yea it is the very prick, the white and the but, whereat all good Catholike christen people must shoote all their arrowes, and lay their iust leuel. Therefore, whensoeuer the holy scripture wil serue ẏ turns of our deare mother the church of Rome, shee may accordingly vse it: & wherein soeuer the Councels can do her any seruice, she may commaund them: and when the old fathers say any thing: that can further her cause, she may alow it, and let the rest goe.

Also, wherein soeuer the decrées may further her purpose, shee may haue them in reputation, & make them equall with Gods word. But whensoeuer the scripture doth make against her, she may find a glose, or an Allegory vpon it, and so couer ẏ matter with a blew mantle. And when the old Fathers write any thing, which sounds against her holinesse, shee may thrust them out of the doores, and send them packing. And wherein soeuer she doth mislike of the Councelles, shee may admit & approue other councels against them, and so driue one thunder away with another. And whensoeuer the decrées tend any thing against ẏ maintenance

tenance of her honorable state, she may boldly deface them, & set an earemarke on them, which she calles Palea, that is to say, Chaffe or Straw: or else shée may sauce them with something, and adde to them a glose of Accursius or Panormitanus: or of Iohn Andreas, which will bring the matter in frame.

As for example: Whereas almighty God doth by his holy word commande That no man shal make any image or likenes: *a* that is spoken only for the Iewes. And as the Councell of Affrica (only because of the ambition of the Popes of Rome, who would haue questions and suites to come before them, & there be determined) did ordeine, *b* That no man should transport any matter ouer Sea, by appellation, and such like. Therupon shall her *c* Gratianus gratiously glosse, excepting onely such as shall appeale to Rome. And whereas Pope *d* Gelasius doth command, that euery one (which wil not shamefully separate the Sacrament of Christ) shal minister the supper of the Lord, vnder both kinds, to witte:

a This is so set forth in the councel of *Nice in actione.* 4. and is likewise set out by *Eckius* in his *Man.*

b This forbidding standeth in the first book of the councels *Con. Affric. can.* 92. and the letters of the Popes which had procured to haue all appeales sent to Rome, are set out in the end of the Councelles. *c* *Cap. Pla. vt Præs.* 2. 4. 6. *d. Cap. Comperimus de con. dist.* 2. and the word *autintergra.*

of

of bread and wine. That must be vnderstood onely, vpon all Priests: and so like vpon all other.

And when as they can find no good glose to couer the matter withall, then it is sufficient to say *e* Non credo: I doe not beleeue it: or *f* Hoc antiquum est, This is ancient, & happened In illo tempore, in that time, &c In Summe, shée will vse the matter handsomly, as shall make most for her owne aduantage. Then you may perceaue well enough, that shée is like the honnie Bée, which will sit vpon euery flower: and fetch out of euery one of them that which serues her turne, to fill her hiue with pleasant and swéete honie: and whatsoeuer is not appliable or agréeing to her purpose, ẏ she leaues vntouched. Therfore the foundation of the holy church of Rome may very well be called, A Bee hiue, hauing the property of a tub, wherein all manner of plesant thinges are put.

e Euen so doth the glosse answere vpon the demaund in the *Cap. Constitutionis, dist. 10.* whereas is said that no decrees are of value. which disent from the good freue.

f These Decrees doth the glosse bring vpon the decrees, That euery man shall receiue the Lordes supper incontinent as the consecration is done. *cap. peracta de consecratione, dist. 2.*

The vii. Chapter.

Wherin is declared, that the church of Rome can likewise helpe her selfe with the opinions and doctrine of the old heretikes in following the same, when it serues for her purpose.

Now

NOw, so farre it is from our deare mother the holy Church, to be afraid to spring ouer the pales of the holie Scripture, auncient Fathers, councelles, and Decrées: that oftentimes shée will goe and solace her selfe in the pleasant medowes and gréene fieldes of ẏ old heretikes, which haue alwaies bin extreame enemies and directly contrary to the holy Scripture and the Fathers: and of them doth shée borrow very many goodly Iewelles, to furnish and beautifie her Gabanet or Bée Hiue withall. For it is well knowne and euident, that shee hath learned of the Heretike Pelagius, That wee (notwithstanding the fall of Adam) doe stil possesse a Free wil, and haue power to iustifie our selues, & to fulfil al ẏ commandemẽts of God, if we our selues wil & that it is not the only grace of God, whereby we are iustified, as Paul doth teach: but an helper only, after that wée of our selues haue prepared our selues therunto. Also ẏ Christ did by his death merite for originall sinne only: and that for al other our daily sins, we our selues must answere & make sufficient amẽds,

The holy church helpes her selfe with the opinions of Heretikes.

Reade *August.* in the booke of heresies, and where he writes against the Pelagians *Ephe.* 2. 8. *Phil.* 2. 13.

Rom. 3. 24.

In the councell of *Trent* in the 7. sess. Can. 10. and in the 14. sess. Can. 8.

Of

Theodoret. in the 4. Booke of the heretikes.

Of the Messalians, or Euchites: and likewise of the Pelagians, she hath gathered, that baptisme alone, doth not make vs perfect Christians: but is onely necessary to wash away our originall sinne, & to helpe vs out of our first shipwrack.

Cap. omnes fideles dist. 3. cap. 7. de pœnit. dist. and in the 4. booke of the Sent. in the 14. dist. cap 1.

But if we fal againe, and so run in danger of a second shipwracke, then must we seeke for another planke to helpe vs out of hazard. She hath likewise sucked of the breasts of the Messalians, to mumble out her Mattines, The seuen Psalmes, and the Pater Noster, by number vpon a payre of beades, and with a burning candle: pretending thereby to obtaine great pardons & to doe vnto God great seruice. Also, whereas shee doth vse spittle in baptizing after that the Diuell is coniured: that shee tooke of the Messalians who did teach, That men might driue away the Diuell with spitting. Of the Saturnialles, Ebeonites, Tatians, and Encratites, shee hath learned, That the state of Mariage is vncleane and spotted: & that such as will please God, and bee cleane purified, must wholly refraine themselues from it. Also, that there is great holines in abstaining frō eating of flesh and

Theodoret. in his 4. booke cont. Hæret.

and vsing of certeine other meats, although she hath set the things out vnder another colour, to the ende men might not know frō whence they come. Besides this, she hath borrowed of the Montanists many new fasting daies wō she hath commanded and confirmed, to be obserued vpon paine of great punishment: and beside that, diuorcements. In the Schole of the Coloredians, shee hath learned to pray to the holy Virgin Mary, and to immolate or offer vp her oblations. Of Marcus the Sorcerer & Heretike, shee hath learned to vse in her seruice, and sacrifices, certaine strange words, in Hebrew, and other languages. Of the Anthropomorphites, shee learned to paynt GOD the Father in the forme of a man, with a gray beard. Of the Gnostikes, and Carpocratians, to set vp images of Christ, and other Saints, and to worship the same with censing, & other maner of deuotions: vnlesse men wil say (as Eusebius in the 7. books of histories in ỳ 18. Chapter doth declare) that this erecting of images did first spring from the Heathen. And last of al she hath learned of Simon the sorcerer, &

Apollonius in his book against the *Montanists* & *Euseb.* in his 5. booke chap. 28.

Theodor. in the third booke. *Epiphan.* in the second part of the 2. booke in the 51. Heresie.

Theodor. in the first booke. *Irenæus* in the 1. book against heresies in the 24. chap.

Act. 8. 19.

father of all heretikes, to giue Bishoprikes, & Benefices, shaue pattins, & sacraments for mony, & yet not to sell thē. For it is but a simple bargaine or contract, which the Lawyers cal, Do, vt des: I giue that thou mayest giue againe: Euen like to Simon, who would giue mony to receiue the holy Ghost. So that it is very plaine & apparant, that shee can helpe her self wel enough with the doctrines & opinions of heretikes: & suck out of them what she thinks good, to carry into her Bee hiue. Yea, she doth in many things agree with the Alcaron of Mahomet, and with the Turks religion: as specially, in many pilgrimages, in praying vnto dead Saints, in the obseruing of fasting daies, in diuers sorts & orders of Moks, and particularly, in the doctrine of Free-will, & iustification by works. Now whether they haue borrowed that of Mahomet, or he receiued it frō them, by reason he had a holy Monke, one Sergius, for an assistent & companion: I referre that to the iudgement of the Doctors of Louen. Thus much once by the way, that it is easie to be noted, that it is all one per dominum, and all dyed in one fat: and that

she is like to a cunning Spinner, which can make good thread of all sorts of flax.

The viii. Chapter.

Declaring that the Church of Rome hath likewise borrowed many things of the Iewes, which shee doth set forth and hold as Articles of the Faith.

NOw, as touching the Iewes, shee hath not forgotten to follow them sundry wayes: and that is apparent enough, in that which our Maister Gentianus hath declared in his worke. For he will maintaine, that the transubstantiation of the bread into the very body of Christ, & the changing or turning of the substance of the wine into his very blood, may be proued by the testimonies of the Iewish Rabbines. And that is without doubt: for one of their Rabbines, named Rabbi Moses Hazardan, writing vpon the 136. Psalme, where the Prophet saith, O Lord thou giuest all flesh their foode, saith thus: This text doth fully and wholy agree with that which is sayd in the 34. Psalme: Taste, and see how pleasant the

The holy Romish Church borrowes many things of the Iewes.

Lord is. For the bread and meate which hee giues to every man, is his flesh: and with the tasting, or with the eating, it is turned into flesh. Out of this hath a good Monke and a Catholike writer concluded, that this Iewish Rabbin did wel vnderstand transubstantiation: which he doth yet again confirme by another, named Rabbi Cahana, who vttereth marueilous and wonderfull speculations vpon that Text of Moses, where Iacob did promise to his sonne Iuda, an vnspeakable and vnmeasurable quantity of wine and milke, by these words:

Petrus Galatin. in his booke of the Secretes of the Catholike truth, in the 6. chapter of the fourth booke.

He shall bind his foales to the Vinetree, & his Asses to the noble Vine branches: he shall wash his cloathing in wine, and his mantle in the blood of grapes: his teeth are whiter than milke. For out of these words of Iacob, doth the foresaid Rabby conclude, That the Asse doth here signifie Messias, into whose body and blood the wine shall be changed. See now, is not this a strong and an inuincible foundation, against which the gates of hell cannot preuaile? For that agrées euen as well together, as a fyste in Gentianus nose.

Besids this, are established out of these

Rabbines,

Rabbines, the suburbs of hel, and by them declared, That the holy Fathers are lodged there against the comming of Messias, For that could the Rabbines finely fish out of that, which is written in the booke of Ecclesiastes: a There are some iust, which are killed in their righteousnesse. Doth not this serue well for the purpose.

a This you shall finde written in one of their bookes called *Midras cohelet*, which is to say, The explanation of the *Ecclesiastes*, or sentences of *Salomon*. *Eccle.* 7. 15.

Furthermore, out of the Thalmoode is proued, that Mary, our Lord Iesus Christs mother, was conceiued without originall sinne. For one of their Rabbins called Rabbi Iudas, Simons sonne, doth so speculate, saying, That the b matter whereof the mother of the Messias should be generate, was formed before that Adam fell, and so preserued from generation to generation, without polluting. And this doth he teach out of the Psalm, wherein is written, O Lord, seeke out the plant which thy right hand hath planted. Is not that marueilously well alledged, and the naile hit right on the head? Verily, it may very well be compared with another doctrine of theirs, where they say, That God in the beginning did make 2. Whale fishes, a male and a female, and

b In the booke called *Galiraspa*, which is to say, The explanation of the hed or secret things.

fearing least they should bring forth a monstrous generation, hee killed the one, and so layd him in pickle against the comming of Messias: at which time he will kill the other likewise: and then shall the Iewes make a banquet thereof, & haue noble chéere: for ỳ one Whale fish they shall eate fresh, & the other well powdred. And I maruell, whether they will not bid our deare mother the holy Church of Rome to their banquet. But in that they may well enough beare one with another: it is enough for vs to know, that they haue likewise established the foundation of their beliefe and doctrine vpon ỳ Thalmood of the Iewes: which is a marueilous great book, wherein all their Caballes, that is to say, all the doctrines & monuments of their Rabbins, all their dreames & visions, all their profound and bottomles speculations, and strange iests, are heaped vp together like a dunghill. But now, for that wee shal not need to rehearse euery thing particularly, it is most true that the nation & Caballa of the Iewes is the best ground, and the truest welspring of all the Ceremonies of the holy church of Rome. For that

Reade *Munster* in his Hebrew Dialogue of Messias.

that is specially set forth and noted in the booke of Decrees, where it is written, That thee hath borrowed her Ember dayes of the Iewes, whose order and manner (saith the text) is the originall spring whereunto the holy church must sticke fast. Cap Iniun. 29. dist. 76.

Yea (I pray you) who is so grosse and dull of wit, that cannot conceiue of himselfe, that the hath had of the Iewes the very example or patterne whereby thee hath made and counterfaited so many faire and goodly ordinances, statutes & ceremonies? Whereby she hath workmanly wrought all her silken, gilte, and embroidred copes, vestements and mytres, euen as with a fine needle: and all the rich relikes, prouoking iewels, altars, candlesticks, candles, and torches: and to bee short, all the goodly ornaments, which you may see in the church, were made by the example and patterne of them. And their Sancta Sanctorum, that is to say, The Holy of Holiest, or The most holy place vpon earth, which thee hath pact vp at Rome, in a corner of a Chappell, at S. Iohn de Laterane: where of hath she gotten that, but onely of the Iewes, in whose temple at Hierusalem, the inner-

most and most secret place where God did somtimes appeare, called in their language, Roods radaschim, that is to say, The holy of holies. For in place of that, they had there the Arke of the promise, with the couering called the Mercy seat, or Propiciatorium: wherein was kept a viol with Manna, and the flourishing rod of Moses: which things our deare mother the holy Church of Rome, cannot come by: and therfore hath she set vp another Cheft, with relikes in it, wherein shee doth kéepe very gingerly and deuoutly, the foreskinne or Circumcision of our Lord Iesus Christ, with his slippers, & his nauell skin, as plainly appeareth by the verses, which stand written before the same place, which are these vnder written:

Circumcisa caro Christi, sandalia clara;
Ac vmbilici, viget hic precisio chara.

That is to say:

The foreskin of Christ,
And his slippers likewise:
With the skin of his nauell,
In this coffin lies.

Now after all this, haue we not bor-

rowed

rowed of the Iewes, euen our holy Father the Pope, and all our Priests and Deacons: yea, all our Temples, Churches, offerings, & sacrifices? Yes mary haue we: or else all the holy Fathers & Popes haue falsly lyed in their hearts, which haue scraped together the bookes of the decrees: yea, and then must Durandus, What? do I speake of Durandus? yea, I say, all our stout Catholike Doctors haue dallied with vs, whereas they giue vs to vnderstand, that they haue borrowed all that of the Iewes. But what is this to the purpose? Truely we haue learned in their Pharisées seat and Synagogue, That such must be hanged which breake the Emperors placard: & will rather depend vpon Iesus Christ, than vpon the ordinance of the Church. Haue not the doctors of Louen like wise borrowed of them the name of Rabbotenu, or Rabbini, that is to say, Magistri nostri, which soundeth in our mother tongue, as much as Our masters: prpounded alwayes, that men may not say, Nostri magistri, for that were heresie, but we pronounce it after the Iewish phrase, setting Nostri after Magistri, as if we should say,

Masters

Read ouer and peruse the decrees thoroughly in the 1. dist. de consecrat. and specially the 2. chap. Item, the dist. 11. 23. 27. thoroughly, and many other mo. Item, peruse thoroughly the booke of Durandus, & specially where he speaks of sacrifices and altars.

Touching this, looke vpon the Scripture. Ioh. 12. 32. Matth. 23. 7.

Masters ours, and not Our Masters. Item, that men must set them at the vpper end of the table? and the killing of Prophets and Martyrs, and then make them gay thumbs: for therfore it is that they maintaine the shrines of the Martyrs in such worship, in witnes (as Christ himselfe sayd) that they are their children which haue murthered the Prophets of God, and the martyrs or witnesses of Christ Jesus, and will follow the steps of their forefathers: but I need not to rehearse all things particularly, considering that the holy Church hath set forth a generall rule hereof in the book of Decrees. For in the same text, where it is sayde, That they haue learned of the Jewes to annoynt their altars, & to trim them with many proper things, is argumented and reasoned thus: Seeing that the Iewes, which did but serue in a shadow and darke figure, did notwithstanding all those things: how much more ought wee being by duty bound to doe the like: to whom the very truth is manifestly reuealed? Whereby men may plainly perceiue, that it is lawfull for the holy Church: yea, & that of duty she ought to do all things whatsoeuer the Jewes haue

Mat. 27. 6. 29 31. 32.

Cap. consecrat. Si qualiter ergo de consec. dist. 3.

haue done heeretofore. So that it is no marvell, that thee hath of her selfe set vp so many new ceremonies, and sacrifices, and brought in so many Patrons & Baalims, builded altars, and erected chappels in all high places and wales: and that she doth daily kill the Prophets, and doth crucifie Christ againe in his members. For seeing the Iewes did so, she is much more bound to do it. And vpon this point is the before alleadged text very plaine and cleare, saying thus: Hereby it appeareth, that men may bring in good arguments and instructions vpon the examples of the Infidels. Which doth serue our purpose very well, to the setting forth of this our purpose, considering that hereby is apparant, that matter which wee haue in hand, to wit, that our mother the holy Church, is not subiect to any Bible or word of God: and much lesse to any Councels or Popes Decrees: but may dung her ground with all kinde of durt, and may make her Bee hiue fat.

Baalim, is as much as to say in Ebrew, as a Captaine, a defender, a master or such like: and therefore they did name dead persons and other creatures which the people did chuse to be their patrons or captaines, and aduocates. *Baalim.*

The ix. Chapter.

Declaring, that the holy Church of Rome hath gathered many things of the doctrin and examples of the Heathen, which she hath turned to her owne profit. Yea,

The holy Romiſh Church doth follow many examples of the heathen.

YEa, here it is plainely to bee ſeene, that ſhe doth not helpe her ſelfe with the Iewes onely: but likewiſe with all ſorts of falſe doctrine, religion, & examples. So that it is euident, that ſhe hath followed the ſteps & religion of the godleſſe Infidels, as well Romanes as other, whereſoeuer the ſame might ſerue her turne. For out of the round Temple at Rome, which is called La Rotunda, which was in thoſe daies by the Heathen dedicated to all the Gods, & to that end was named by a Greeke word Pantheon: thereof hath ſhes made (following the ſaid heathen) a Temple for our Lady, and all the Saints.

All Saints in all places of all heathen gods.

But it were méer folly to ſtand vpon one example, thereby to proue a matter, whereof all the bookes, and the whole Theologie of the Catholike men is full euen to the top. For the very foundation it ſelfe of their doctrine and diuinitie, is much more déeply grounded and built vpon the doctrine of Ariſtotle, than vpon any, either Prophet or Apoſtle: by this ſame token, that at this preſent, a Doctors hood, or the Caputium of a Theologian or Diuine al Louen, is called Ariſtotles

stodes breech or codpeece. Yea, and moreouer, that most part of all our Scotistes, Thomists, Albertists, Occamists, Realists, Nominalists, and other doctors are sprung vp of Aristotle, of Plato, of Porphyrius, Auerroes, Abeupace, & such other like Saints, euen as out of their head spring & principall well.

In so much also, that the Doctors and Theologians of Colen haue very wittily concluded, That Aristotle hath been *Procursor Dei in naturalibus sicut Ioannes Baptista in diuinis*: that is to say, Aristotle was the forerunner of God in all things naturall, as Iohn Baptist was in things diuine & supernatural. And for this cause, amongst other, hath the holy Church condemned Martin Luther, for that the doctrine of Aristole (which is the very mother of the diuinity of the Louanists, Sorbonists, & Colenars) was by him reiected, and nothing set by. After this doth the worthy Bishop Durandus testifie, That the holy Church did learne of Nabuchodonozar, to halow their churches, and altars, euen like as he caused his golden image to be halowed and consecrated, which hee would haue all people and nations to pray vnto.

This doth *F. Bernardus* of Luxemburgh witnes in the booke called *Catalogus Haereticorum*.

Durandus in the booke called *Rationale diuinorum officiorum* in the first booke in the Rubythe *De Dedicatione Ecclæ*.

So

So that it ought not to seeme strange to any man, that ẏ Church (according to his example) doth likewise cause Heretikes to be burnt, which will not pray to his images, considering that he caused the thrée yong men of the hebrewes, Sidrach, Misah, and Abednego, to be throwne into the hot burning ouen, because they denyed to pray vnto his cõsecrated golden image. But what néed I to trouble my selfe with these matters: The children know wel enough, that a great many of the ceremonies of the Church of Rome, are gathered out of ẏ ordinances & religion of Numa Põpilius king of Rome. For the decrees, and the booke of Sentences do very cunningly set forth, that from thence they proceed: & that, in these daies, men cal the pope in Latin, Põtifex, because Numa Pompilius caused his high Priestes so to be named. From thence likewise the generation of Priests hath issue. For as Numa Pompilius had his Flamines, Archflamines, and Protoflamines appointed: so now hath the holy church her Sacerdotes, her Priests, her Archipresbyteros, her high Priests: & her Protonotaries: as by plaine words is to bee seene in the booke

You may reade this in the book of Decrees, cap. Clericos ff. pont. dist. 21.
In the 4. booke of the sentenc. Petri Lombardi in cap. 10. Numa Pompilius.
In the 7. booke of the Chro. or annal. printed at Ingelstadt, an. 54. cap. 1. dist. 21.

booke of decrees. So ye Eberardus Bishop of Saltzburgh, about 200. yeares ago, at a general assembly (called a Riicx day) did very wel & rightly, in naming the priests of Rome Flamines Babyloniæ, that is, Babylonish Priests. And hath not the holy Church ordained the bonefire of Peter ad vincula, for a holy day, whereon at ye same time the heathen made bonefires to the honor of Augustus? And likewise the other Peters day, commonly called S. Peters Seat: is not that come in place of another bonefire day, which the heathen did obserue at the same time? And Candlemas (I pray you) what is that else, but a kinde of Candlemas which the heathen did vse, whereon they, euen at the same time of the yeare, vsed fire with burning of torches and candles, in the worship of Ceres, Proserpina, and Flora? And of whom haue they learned (I pray you) that euery man must serue God, according to the vsage of his owne Country, and as his fathers haue done before him? but onely of Pythagoras, and of Plato? A thing directly contrary to the commandement of God, who saieth by the mouth of his Prophet Ezekiel:

Petrus de natali. lib. 7. cap. 3. Durand. ratio divino, offi. lib. 7. Rubr. de festo S. Petri. Ioannes de Voragine in histor. Lombardi, cap. 105. Bapt. Mantuan. fast. 8.

Durand. rational. divino offi. lib. 7. Rubr. de cathed. Petrus de catho. lib. 3. cap. 104. Bapt. Mant. fast. 414. 2.

Pythagoras in the first verse of his golden verses, or aurearum carminum. Plato in his booke called Temeus, whom many as well Greekes as Latines haue herein followed.

You

Leuit.20.18.19. You shall not liue after the commandements of your fathers, neither obserue their statutes, neither pollute your selues with their idols: for I am the Lord your God. You shal liue after my commandements, and you shall obserue my statutes, and follow them. Where haue they fished out the Legende of Saint Margarete, but only out of the fable of Andromeda, or Hesiona, the daughter of Laomedon? And what is there S. George, but a dumbe or mumming Perseus, or an Hercules on horseback: And her Christopher, is a new Polyphemus, or Nessus. And her seuen Sleepers, are not they of the kinred of Endymion? After al this, what doth this meane, that they haue so specially commanded, That all their altars should be set toward the East, but that they will directly herein follow the example of the Heathen who in honour of the Sun, whom they named Apollo, did in all their prayers and offrings turne themselues towards the East: Considering especially, that God had for the same cause forbidde the Iewes. to be like vnto the Heathen in that point, as to turne their faces towards the East. But the holy Church (as touching this matter)

S. George.

Chrystophorus.

matter) was much wiser than God: for she will hereby give to vnderstand, that Christ is risen or sprung from the highest: and that after the doctrine of Aristotle and other Philosophers, the East is on the right side of heauen, whereas Christ at the day of iudgement, will place his elect. Is not this a deepe speculation? Who would euer haue thought, that such doltish Asses, could haue found out such a great and profound secret, which God himselfe did neuer thinke on?

This doth *Guido de monte Rocherij*, write in his book called *Enchiridi, sacerdotum*, that is to say, The manuel of Priests *intitulo de Sacramento Eucharist.*

The x. Chapter.

Which concludeth, that the Church of Rome hath gathered all these beforenamed peeces together, and taken out of them, what she hath thought good, which are called [Traditiones Romanæ Ecclesiæ] *that is to say, The traditions of the Church of Rome and the foundation of our beliefe.*

BVt if I should now bring in all things particularly, to proone, how that our deare mother hath (very finely & subtilly) brought in & mingled the philosophy and poetry of the Ethnickes, with her religion, and Gods seruice: I should haue wroke enough for seuen

Traditions of the holy church.

yeares. Therefore this is sufficient for vs, that by this it may be well perceiued that she hath gathered her holinesse and ceremonies, aswell out of the Heathen Authors, as of the Iewes, and old Heretikes, and brewed the same altogether so cunningly, that it is a maruellous pleasant cup of drinke, to swallow downe without any chewing. So that now we may stoutly conclude vpon the former question, what that is for a beast which men call *Traditiones Ecclesiæ*, The traditions of the Church of Rome, Seeing we now well perceiue, that her foundation and ground stands not vpon the writings of the Prophets and Apostles, (like as Paul would in his time haue maintained:) much lesse then vpon the Councels, Fathers, and Decrees: but it is partly founded vpon the Scripture, being first well glossed and sophistically handled: partly out of the chiefest writings of the olde Fathers: partly out of the scumme of the Councels and decrees: partly out of the fine flower of old Heretikes: partly out of the Caballa of the Iewes Rabbines: and lastly, out of the Theologie of Numa Pompilius, the Phi-

Philosophy of Aristotle, and out of the examples of the Heathen.

Now all gathered together on a heap and baked in a cake, are called *Traditiones sanctæ Romanæ Ecclesiæ*; The traditions or commandements of the holy Church of Rome. Which upon paine of damnation of the soule, and the body to be burnt in fire, must of necessity be beleeued of all men, & holden in as great reputation, as the word of God it selfe, which is written in the holy Scriptures.

This was euen thus concluded at the last councell of *Trent*, in the 3. session, whereas the determination of the Church was made equall with the Scripture.

Therefore it is, that the bookes of the holy Catholike subiects of the Church, as Eckius, Piggius, Hosius, Bunderius, Asotus, Ruardus Tapperd, Ioannes Latomus, Ioannes a Louanio, Franciscus Sonnius, Guilielmus Blindasinus, Iodocus Raueslein a Tiletо, and other more, are finely set forth & brauely decked with feathers of colours after the Indian fashion, and trimmed vp with all costly stuffe, euen like Saint Iames with his shelles: and sometime they fetch a witnesse or authority out of the Scripture by the neck, sometime out of ỳ fathers: then a councel out of a corner, & a decree of some Pope or Bishop: sõtimes they bring out an exãple frõ the

The Indians haue in one part of the countrie a maner of garment made of the feathers of Popingaies of all colours. & the more fantastical & changeable that their garment is, the more it is esteemed.

Iewes, and an Allegory, or some trifle out of the Thalmood: and now and then a Syllogisme out of Aristotle or Porphyrius, or else a verse out of Virgil, or Ouid, & such other like, skipping & leaping like Monkies, from one place to another, and so helpe themselues with hands and feet, and with all the limmes of their body. Prouided alwayes, that they hang still as fast on their principall foundation, as a theefe on the gallowes: to wit, That the holy Church cannot erre, nor by any meanes go out of the right way. For as long as they hold that end fast, they can neuer loose the thréd. And it is but folly to talke: the Heretikes must needs bee taken in the trap: for if by chance they scape out at one hole, they are by & by caught in another. After this, they brew you a noble and pleasant drinke, tumbling the old Fathers and the new together, the true with the false. And if they can once catch an Augustine, or an Ambrose, by the neck, then will they after that bring in a trim toy, of the fine letters of Clemens and Anacletus, which a drunken Monk, and vnlearned buffell, did babble out somewhere on a Saint

Par-

Martins euen, and mingle therewithall the godly fables of one Dionysius, whom they call Areopagita, which one of the seuen sleepers haue found (I wote not where) behinde a banke: then also come they lustily foorth with a Thomas de Aquino, or a Scotus, and ioyne with him a Bricot, or a Holcot, or a Peter de Broda, to keepe him company. And lastly, for a sawce, they bring in vpon that their Legendum Aureum, and their Dormi secure, and so make thereof a Compost, or, as it is called at Louen, a Brodium, such as the Heretikes must needs burst, if they tast but one spoonfull of it. And this is the inuincible Panoplia or Stratagemma, that is, The defencible furniture and fighting weapons of warre, which the rigor honourable Bishop Gulielmus Blindasius vseth. This is the *Verbum non scriptum*, the vnwritten word or verity, which all Catholike writers doe alwayes stand vpon: this is *Consuetudo sanctæ Romanæ Ecclesiæ*, that is to say, The vsage and old custome of the holy Church of Rome, whereon they boast themselues a great deale more, then any Towne doth of their priuiledges. This is *Traditiones Patrum*, The Tradi-

ons of the Fathers, of which the children doe boldly boast and bragge: In summe this the ground and foundation of the hellish Catholike Romish beleefe, whereupon our dearly beloued mother the holy Church doth stand so fast, as it will bee very hard for all the Diuels of hell to blow her off with all their bellowes.

The xi. Chapter,

Which teacheth, how that vpon this foundation, Heretikes must be examined: And what questions are to bee proponed vnto them in the Inquisition.

The examination of heretikes.

THerfore the order and maner to dispute with heretikes now adaies, is no more to bring in many scriptures or councels against them, for therin would they be too ready and ripe reasoners: but we must onely lay before them the good intents, ordinances, and statutes of the holy Church. And it is sufficient to proue that, by any one of the arguments before specified: for whensoeuer men can alledge only one, whether it be out of the Fathers, Councels, Decrees, or out of Aristo-

Aristole, or Virgil, then it is cocke on our side, and the battell is wonne. But now contrariwise whensoeuer the heretikes goe about to ouerthrow any article of the beliefe by the holy Church brought in & established, it is not therfore sufficient, that they proue it to be contrary to the Scripture: for that is but one witnesse. And it is a common prouerbe: *Vnum testis, nullus testis*: One witnesse no witnesse: but they must prooue it to bee directly against all these before rehearsed, or else they remaine in the sack: and by this meanes shall wee (without doubt) get the victory and vpper hand ouer all our enemies. For by this foundation are all the Lutherans, and Hugenotes, condemned, banished and accursed. Upon this ground they are deliuered ouer into the hands of temporall officers, as ranke heretikes. Upon this foundation are they at the last pitifully murdered & burnt. And wherfore? For this is the very foot wherupon men do condemne for heretikes, all such as do not beléeue all, whatsoeuer ẏ holy church beléeueth. It skils not out of what groũd they haue fetcht this: whether out of S.

Francis Vineyard, or out of the golden Legend, and liues of the ancient Fathers, or out of the decrees and Decretalles: that is all one, so that it tend to the benefit and establishment of the holy Church of Rome. For as it is before declared, that is onely the foundation of the holy Catholike and Romish Christian faith. Therefore whatsoeuer dependeth thereupon, must of necessity be esteemed, receiued, and taken for a speciall article of our beliefe: and whosoeuer will not so accept it, they are damned without mercy: yea, although they had both Paul and Peter ten times for their aduocates: and ten dozen of Bibles on their side will not serue: for they shal neuer be demanded, whether they doe beléeue the Scripture & the Bible? or whether they hold the writing of Paul for the word of God? or whether they doe not acknowledge themselues to be poore, miserable, lost, & condemned creatures, by the fall of Adam, and the children of wrath and damnation? And that God of his méere mercy and pittie (without any deserts) hath loued and redeemed them? For all this is but brabbling, it shall not be demanded

manded of them, whether they doe not stedfastly beleeue, that they only (thorow the onely oblation of the body and blood of Jesus Christ, once suffered vpon the crosse) are iustified before the face & iudgement seat of God? For that is of no importance. And much lesse shal it be demanded of them, whether in time of their need, they doe call onely vpon the only liuing God, through the mediation and intercession of our onely Mediatour and Intercessor Jesus Christ? for that is altogether Lutherall. What shall be demanded of them?

How men shall examine Heretikes.

First, and before all, whether they do not beleeue that the holy Church of Rome, is the Lady and Queene ouer all Churches, and that the Pope of Rome is the head of the same? And whether they do not beleeue al, whatsoeuer this church beleeueth? After that, if they doe not beleeue in the holy Masse, in purgatory, in the miracles of men saints, and women saints? Also what they doe thinke of the holy Reliques? As for example. If they doe not beleeue in the foreskinne of our Lord Jesus, which is at Antwerp? in a second, which is at Rome: in a third, which

which is at Bezancon: in a fourth, which an Angel brought once from Ieruſalem, into the towne of Aken: and laſtly, in one which is ſéene and worſhipped in an Abbie at Poyteurs in France?

Item, whether they do not beléeue in the Cribbe which is at Rome in our Ladies Church, and in our Lords ſhooes, which are likewiſe at Rome, in the holy place called *Sancta Sanctorum*?

Item, in the Dice wherewith they did play vpon his coate, whereof ſome are at Triers, and ſome at Saint Sauiours in Spaine? In the Sponge wherewith they gaue him vineger to drinke, which is at Rome at S. Iohns de Laterane? And in the tayle of the Aſſe, whereon he rode, which is ſet forth with great deuotion at the towne of Genuen in Italy, &c? What account they make of the three Kings which lie at Colen: and yet are likewiſe at Milane in Italy: of S. Iohns head, which is to be ſéene at Chent: notwithſtanding that they of Ameens contend, that they haue it?

Item, what they eſtéeme of Ioſephes breeches which are at Aken, with our Ladies ſmocke? And further, what they thinke

thinke of our deare Ladies needles, her sowing threed, & her worke basket, which lie in her siluer chest at Hale, where many goodly miracles haue bin shewed: & of her girdle, which is there likewise: by vertue whereof so many women haue conceiued with childe: and of her milke which is so plentifull in many places, ỹ seuen of the best kine in Holland are not able to giue so much milke in ten yeares? Of the holy blood at Bridges, of the holy sacrament, of miracles at Bruxels, at Saint Goels Church, which is a prety little round thing made of bery bone of puory: & yet our deare mother beléeues, that it is very flesh and blood. After this shalbe demanded of them, what they doe beleeue, of all the glorious Saints, As Saint Lieuen, Saint Gommer, Saint Rombolt, Saint Goele, Saint Iob of Wesemale, Saint Ioyce in Flanders, where men get childzen, and moe such other like saints and Patrons of the holy church? which haue wrought so many miracles, as in very deede no man can tel. And if they do not beleue all this, then the matter is cleare, that they beare the whole burden on their backes. And wherfore? Because they

they do not beléeue all that ỹ holy church doth beléeue and therfore they can be no good christian men. Therfore is Master Gentianus, worthy to be shrined in gold, and set vpon an altar, seeing that he hath with few words so substantially taught the very right way to bridle & bring vnder these heretikes, and to put them all in a cloakebagge: specially those which doe not beléeue whatsoeuer the Church beléeues: all which are vnbeléeuing and damned Heretikes.

The xii. Chapter.

Wherein is declared, that the Lutherans are with this foundation so valiantly assaulted on all sides, that it is not possible for them to escape any way: and what is the last argument to bee obiected against them: is declared and proued by the example of Transubstantiation.

WHat maruell is it then, that a simple young man, whom hee calleth Brother Ligier, durst not dispute against Master Gentianus? For who dare be so bold as to looke such a stout Goliah in the face? I let alone speaking to him: no, and I would not counsell the Huguenotes

guenotes to take vpon them so to doe.

For whereas they think perhaps, with a sling to hit this Giant in the forehead with the cornerstone of Gods word, and to fell him down to the ground: yet must they know, that all the matter is not ended there. For in place of one, there will start vp bye & bye, an innumerable company of stout and valiant Champions, which will assault them on all sides. For besides al the holy fathers, the Popes of Rome, besides al the noble and right honourable Cardinals, all forkheaded Bishops, all fatte Abbots, and proud prating Prelates, there will yet come (as Gentianus heere doth brag) a great company of men saints, and women saints, glorious Martyrs, comely Confessors, and excellent Doctors of the Church, which the Pope him selfe hath canonized, and bestowed places vpon them in heauen. These surely (in consideration of the benefits they haue receiued at his hands) will (for the maintaining of his doctrine) hazard both cappe and cowle. Then further, there will come such a cõpany of goodly miracles, which surely are so perfectly and also vnreproueably regi-

registred in the golden Legend, that the Heretikes must néds be packing away, if they will doe wisely, and follow good counsel. For if it were so, that this could not yet helpe, then should come in the Doctours of Louen with their great coppintankes, and Doctours hattes, with their Aristocles bráech on their heads, and his Liripipium about their neckes, and they will bring in all their Syllogismes, their * Sortes currit, their Quiddities, Realities, Formalities, Ecceitates, Identities, Secundas intentiones, Instantias, and many more of like learning, which they will quickly shoote vp in the aire, in such sort that the multitude of their arrowes will darken the Sunne: And at the last, they wil plucke out of their quiuer, a strong and a swifte bolt or argument, which the schoolemen call a Argumentum a fasciculis, that neither Bible nor Testament, neither Peter nor Paul, shall bee able to helpe the poore heretikes: so they must altogether daunce into the fire, and bee burnt too ashes. This is most true & apparant, and needs no proofe or witnesse, Notwithstanding, seeing that Gentianus himselfe, to shew his stoutnesse and noble

* Sortes currit, is as much to say, Argumento: & words called also, for that Petrus Hispanus & other writers of the Louens Sophistry doe for the most part vse those examples in their Dialectica, and are alway busie therewith. Sortes currit in these are all fained names which the diuines alway vse in their subtill disputations, to the end no man shalvnderstand them, but their owne scholers.

a This is an argument or proposition of faggots.

noble courage, doth alledge and bring foorth a certaine example, as it were for an attempt or skirmish: therefore will I take the same vpon mee, and explaine it further: to the end, that euery man may see, with what strong weapons our deare mother with al her souldiers, horsmen and footemen, is furnished. And thus saith Master Gentianus heere, That the Lutherans and Huguenotes can in no wise bee reputed and taken for right beleeuers, so long as they doe not beleeue, that the bread and the wine in the blessed Sacrament of the Altar (as soone as euer the fiue words are spoken ouer them) are no more bread and wine, but by and by become the very perfect body and blood of Iesus Christ, as long, and as broade as it was hanging vppon the crosse.

Thom. de. Aquin. in the 3. parts Summar. Item, in the 4. booke of the Senten, and in the *Extrauagant in titulo de consmissar*, all thorough. And ca. *Ego Berong.* thorough the *cō. dist.* 2. & in the Clementines, *de reliq. & veneratione Sanctor.* & by all Catholike doctors.

Now then, who dares once kicke or winche against this? Or how can these heretikes wrestle against this? whereas, to begin withal, generally the holy Catholike, Apostolical, Papistical, Romish Church, with her Pontificall seate and crowne, with all her Cardinals hattes, Bishops myters, Abbats staues, priests crownes, Monkes cowles, and Doctors hoods,

hoodes, do not only beléeue so, but likewise do specially command, and will so haue it indéed: that all other persons shal so likewise beléeue, and that vpon paine of deadly sinne? Wel then, it is a sealed cloth: there is no more to say to the matter: For Ioannes Scotus hath himselfe sayd absolutely, That if those fiue wordes should bee spoken in a market place, or in a Bakers house, where much bread were: or in a seller, where much wine were: the sayde bread would by and by bee turned into flesh, and the wine into blood. Yea, this hath beene proued by many wonderfull tokens, as you may see, and heare at Bruxels, in S. Goels Church, where the Iewes stand painted, which did sticke the holy Sacrament there through with daggers, & the red blood came running out. For you may yet see red spots painted vpon it. And at Padua in Italie in Saint Anthonies Church, stands grauen vpon an altar, Saint Anthonie of Padua, going alongst the street with the Sacrament: and some Iewes that were there, did mock it, and would not kneele downe, & by and by there came an Asse alongst the street, which seeing that it was very

Ioannes Scotus in the 4. booke of Sentences.

The Sacrament of miracles at Bruxels.

At Padua.

ry flesh and blood, did fall very deuoutly vpon his knées, and did open his mouth so wide, that Saint Anthonie of Padua did estéeme the same for such a great miracle, as doth wholy confound these Heretikes with hide & hayre thrust in their throtes: as is in his Legend set forth more at large. Was not that a goodly and wonderfull miracle? What will these Heretikes say to this, when that Alles do beléeue it, and yet they estéeme it not? We read likewise of Saint Gregorie: how he being busie at Masse, and hauing spoken the fiue words, the holy Sacrament was suddenly (through his prayer) conuerted & turned into a fleshly and visible finger: and that for a good Gentlewomans sake, which could not wel beléeue that it was flesh. Likewise it is written, that there was a good and deuout woman, which had heard in secret of her Curate the fiue words, & being with her Gossep kneading of dough, to make bread, she rehearsed by chance, to her Gossep the secretes of the Masse, which she had learned of the Priest: and suddenly al the dough was turned into flesh: and the water, wherwith she had

This doth Thomas de Aquino set forth: & the Legend of Gregorie, and Vincentius Lirinensis, and al other Catholike writers.

A miracle of the fiue words.

wrought the doaw, into very bloud: in so much that the poore women were marueloussly affraid, and were so bloudie as though they had lien ten yeeres in the butchers slaughter house. It is verie true, that it will not frame so wel with beggers, who hauing vnderstood this matter, would gladly haue played the like part to the intent to haue made of the crustes of bread which they had begged, with the saying of these fiue wordes, a good flesh hotchpotch or gallemafrie: but it would not fadge, because they had not ẏ good intent, which the Priestes haue, when they say masse: which intent, the Curate had surely put into that good Gossep secretly, in shrining her. Now is it not plainly written in the booke of that holy Monke Leander Alberte of Bullein, that beside the lake called Lago de Bolsena, as apriest was saying his Masse, ẏ holy Offertorie or ablation did drop a great many dropes of bloud vpō the altar, & vpon the white peece of cloth called the corporal: after this, it skipt and leapt out of the hands of ẏ sacrifising Priest, & away it went swiftly fleeing al about the church like a birde.

This he writes in his booke, called the description of Italie in the 184 leafe, the copie whereof was printed Anno, 1550, and the same booke is priuiledged by the Pope of Rome.

still

still dropping drops of bloud vpon the marble stones, which are seene there yet to this day. Men may finde a hundred thousand such miracles set forth in many goodly, laudable, & praise worthie histories, & golden Legendes, and specially in the Historie of the notable, learned, wise and discreete man Lipomani, who (I dare say) would not willingly lye, if he could hit vpon the truth. Then al these miracles, and al the foresaid saints, & iolly roysters, would euen ioyntly together, be vpon the bones of these heretikes. After al this the Iewes Rabbines would march forward into the field, with their Caballa & with their Thalmood, and stoutly defend our transubstantiation. The Ethnike poets (& specially Ouid) would likewise follow al a slant to helpe vs: for they will neuer suffer their cunning (whereby they caused their Hecate, and their Iupiter, Elicius with certaine words in their sacrifice to come out of Heauen in spite of their teeth) to be plucked from them. And beside ȳ, they would likewise ioyne vō vs, to defend their Metamorphosis, that is, their trāsubstantiatiō. And they would

bying at their tables, a liue and liuely supply of 113. Bishops, who altogether in a Councel at Rome, haue concluded, That it must be so: And that it is the very flesh of Christ, not onely sacramentally, but the very body indeede, and as they tearme it, Sensualiter, that is to say, That men may feele and taste it. It is broken with hands, and with teeth torne, eaten and digested.

Vpon this they haue accursed all those that doe not so beleeue. And with them should be coupled all the great, wise, and profound Doctors, and sententious writers, to wit, Paschasius, Lanefrancus, Thomas de Aquino, Scotus, Innocentius, Comestor, Amarcanus, Gresson, Gabriel Biel, Durandus, Alexander de Ales, Occam, Petrus Hispanus, Albertus Magnus, Raimundus Lullius, Petrus Lombardus, Petrus de Aliaco, Petrus de Bella perfica, Rabanus, Panormitanus, Bricot and Halcot. And these would driue forth with them, all the good Catholike men, that haue bene in our time. And these Noble Cardinals specially would make a great stirre in the field, as Thomas Caietanus, Reginaldus Polus, Stanislaus, Hosius: and these deep Doctors, Master Syluester Prierias, Thomas Radinus, Ambrosius

sius Catharinus, Iacobus Hoochstratanus, Ioannes Cochleus, Ioannes Eckius, Iacobus Latomus, Magister noster de Quercu, Ioannes à Louanio, Iodocus Tiletanus, Ruradus Tappard ab Encusia.

In summe, all the Doctors of Paris, of Louen, of Collen: yea, all the Licentiates & Batchelers, all these would set so stoutly on euery side vpon these heretikes, that they may thanke God, if they get from them without leauing a limme behinde them: For they would (vndoubtedly) teare them in peeces with their teeth, and swallow them vp whole haire and hide, euen as they doe with their God: Or if it were so, that they could not well bring that to passe, by reason that the Heretikes are more heauy to digest, than their God in the Masse is, then there would come to helpe them, Master Deane Romist, the Procurour Generall, with a great company of Catchpoles, & hangmen, with staues and stakes, with fire and sword, with straw and fagots, and would set them on fire, and so burne them vp by clusters: and then their disputing were at an end. Then also were S. Paul packt vp in a male with all his

Prophets and Apostles. Would not the matter go well then with these Heretikes & Lutherans? No, no, it is much better for them to tarry at home with their Paul, than to deliuer him againe a fresh into the hands of the Iewes. In summe, our Master Gentianus hath great reason, that he, like a strong and inuincible Goliah, doth so stoutly encrbragge and out face all the whole heape of these Caluinistes, Zwinglians, and Hugenotes: yea, so courageously, that they dare neuer be so bold as to come again in their sights, to dispute against the sagois. So that now his conclusion and knitting vp of the matter, remaines fast and vnremoueable, as specially, That they are misbeleeuing Heretikes, seeing they doe not beleeue all whatsoeuer the holy Church beleeues, and so consequently doe deny the xii. Articles of the faith.

The

The second part.

Now doth follow the exposition vpon the second part of the Epistle of Gentian Haruet: wherein is discoursed the might and sufficiencie of the Scriptures, and especially of the exposition of the same: And further, all the points of the Romish beleefe, are approued by the Scripture.

The Preface, wherein this treatie is deuided in two partes.

NOw followeth in order the second part of this Epistle which Walter Gentianus doth name to bee a fastidious scruple, that is to say, A morsell which hee cannot well swallow without chewing, as specially, that the Heretikes will maintaine, That wee ought not to receiue any doctrine besides the word of GOD, set forth in the holy Scriptures. But now there resteth no more difficultie in this matter: for wee haue prepared

for him in the former article such a pil. that he wil lightly slappe it vp, considering what a wide throte he hath. For we haue substantially and stedfastly hereupon concluded, and also pronounced sentence irrevocably. That the scripture cannot overrule our deare mother the holy Church, nor bring her vnder subiection. And therefore wee will not breake our heades about this matter, but wil refer and leaue it to the iudgement of our Maisters of Louen: intending now to intreate of the vnderstanding and meaning of the Scripture: wherein we haue two principall points to set forth and determine vpon.

The first, that wee declare what is the power and authoritie of the holy Church, in setting forth the scripture, and to apply it to her aduantage, The second, That we by plaine examples declare, and proue, that shee hath finely set forth this power and authoritie, in the establishing of all the commandementes of her doctrine, Ceremonies, and all manner of deuotions: so that shee doth not enioy in her seruice any one thing great or small but shee knoweth finely to fetche the foundation of them out of the plaine texte of

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the holy Scripture, and out of that to make the matter so cleare and manifest, that you may see it euen aswell in the darke, as with a candle. These two points we will set forth plainely before the eies of al men, with the helpe & assistance of the swéete deare Ladie of Halle, & all the swéete hée Saints, and hée Saints at Antwerpe, being there placed vpon the high Altar and thereto wé will call for the helpe of the holy Ghost, deuoutly saying an Aue Maria, Oremus, Aue Maria, &c.

The first Chapter:

That the holy Church of Reme onely hath power to expounde and to set forth the Scripture after her will, and as she doth vnderstand it. And of the keyes and keyhandes which she hath receiued to that end: and that euery man ought to be content with her exposition.

NOw as concerning the first part, our famous doctours & Licenciates of Louen and Paris, do iointly teach, That the holy Scripture is a dumble Teacher, a booke of dissention, a darke, vncertaine, doubtfull, and dead letter, a nose of Waxe, and a leaden rule, which is as much to say that

This yeer the Catholike doctours set forth openly at Worms anno. 1557.

The holy scripture a booke of brabling, and a nose of waxe.

that a man may pul it, bow it, wind it, and turne it which way it shall please him. And therefore they conclude thus. *Ergo*, the ground and the letter of the Scripture is no direction or guide, but that office belongeth only to the right vnderstanding and meaning thereof. Now, the interpretations of them appertaine to our deare mother the holy church of Rome onely: And because shee hath it indéede, euery man shalbe contented with her interpretation, without any further canuasing, sifting, or examining that which is written: yea, shée doth plainely forbid the common sort & lay people, to reade the scriptures in their mother tongue. For consider this: they haue found in effect, and by experience, that the Heretikes and Huguenotes, haue alwayes the Scripture in their mouth, and take vpon them to defend and iustifie by plaine and euident textes, all that they say or beléeue: And they passe not a pinne for all hid and profound interpretations, which the holy Church of Rome hath finely found out and profoundly set downe, concerning the same.

Now,

Now, that spites them out of measure: and to say the truth, how can they tollerate or suffer such a thing? yea, when all is said, what mischiefe do these heretikes meane, ꝑ they thinke themselues wiser thā al the holy fathers, the Popes of Rome: with so many Cardinalles of excellent renowme, and honorable Bishops, with such innumerable bandes of learned men of Louen and Paris? Or if so be likewise, that they do not passe for all their Miters, Staues, Hats, Crownes, Cowles, Copes, & Kirtpippes: yet must they néedes remember themselues, that holy pope Pius the 4 now lately dead, did in the confession of the faith, which hée with the consent of the whole councel of Trent published & set forth, euen as a watch word or speciall marke, whereby men might discerne true Catholikes frō false Heretikes: as in plaine and expresse words is written. And first: I acknowledge the holy Catholicall, Apostolicall Church of Rome, to be the true mother of all Churches & congregations. And after ꝑ: I beleeve the holy Scripture, according to such vnderstanding, interpretation, meaning & signification, as our mother the holy church hath alway

The Diuines of Trent.

alway allowed for good, and at this present doth allow: to whom onely of right doth apperteine to giue vnto the Scripture, a right vnderstanding sense, and interpretation. And heerupon I doe promise that I will neuer vnderstand nor interprete the same otherwise than according to the interpretation of the Fathers, This same haue the holy Fathers at Trent irrenocably concluded: commanding, That no man shall otherwise vnderstand, nor interprete the Scriptures, than our mother the holy Church hath in times past, and doth at this present vnderstand them. Now héere you haue a full decision, a setled determinatiõ & an irrenocable sentence vpon our question: by vertue whereof neither delay nor appeale can follow. For you doe heare, to beginne withall, that the word of God is not of such value or dignitie, that it is of it selfe worthie to bée beléeued: vnlesse it be deckt & set forth with the glosses and interpretation of the holy Fathers of Rome: So that thereof is to be gathered, as al Catholike Doctours also haue written: That the Scripture and word of God is obscure, darke, variable, vncertaine, vneuen, rawe,

rawe, vnfurnished, and vnhandsome: but the glosses and interpratations of the holy fathers of Rome, and of the great Clerkes of Louen are cleare, lightsome, stedfast, sure, true euen, plaine, fully furnished, and in al pointes very handsome and sufficient. It is true that the pretence of Christ and of his Disciples, was to vtter and to declare to euery man, their doctrine (or at least so much of it, as doth appertaine to the salnation of man) in all plainesse, simplicite, and truth, without any dissimulation or darkenesse. For to that end and purpose did Christ chose simple Fishers, and other plaine dealing lay people for Apostles & Euangelists: and did therefore thanke his heauenly Father that he had reuealed his wisedome and knowledge to simple and playne dealing men, and not to the sharpewitted and deepely learned Philosophers of this world. In like maner also did Paul set forth his doctrine before the simple people, in all simplicitie and plainesse: yea, he gloried of his simplenesse. Whereupon the cheife of the olde Fathers, were prouoked diligently to put the lay people in mind, that they should

Mark 11.25.

1 Cor. 4.1.2. and 2.1.2.3.4. Chrysostomus in the 4. homily of Lazarus.

In the preface of the Gospell of Mat. S. Augu. in his 2. and 3. Epist. to Volus.

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be diligent and ready to perwse and search the holy Scriptures, and not to thinke that they did pertaine onely to the learned.

And yet notwithstanding, we must now either say, that their intent & meaning was not wel grounded: or els, that ỹ chance is now changed. For we se ỹ now in these dayes the Scripture is hid from the lay people, as a thing darke, doubtful, and of no sufficient foundation in place whereof is intruded, and thrust in the peoples hands, glosses and interpretations, decisions, and determinations of the holy Church: so that thereby it is good to consider, that the scripture is not only darke, but also rough, vneuen hard, and stony: insomuch that the Catholike children of the Church of Rome might lightly stumble vpon it, & breake their shinnes: or else perhaps be seduced and drawne away frō their right catholike beliefe. But the foresaid decisiōs & glosses are as euen, smooth & plaine, as the rocks of S. Goddards mountaine: yea they are the very planers, wherewith the roughnes of the Bible scriptures is shauen off, in such sorte, that they may serue for all purposes of worke to the

Glosses as plaine as rocks.

building

building vp & pulling downe of the Catholike faith. Therefore, aboue al things, we must stick fast to their glossings, and cleaue close to their interpretatiõs, and haue little regard what the plaine and cleare textes of the scripture bring with them. Now is this the first point that you haue to consider, out of the rule before specified. The second you may likewise gather out of this: That no man in the world hath power to interprete the scripture any otherwise than as hitherto it hath bin interpreted, by ỳ holy popes and Bishops, & by the Theologians & Bachelers of Louen: for els to what purpose were it, ỳ men should bestow such cost on those same Magistri nostri, in making the pleasant bãkets, to proceed Bachelers or Licentiats, if it were not that therby they had frée grant & licence to wind & writh the textes of the scripture vñ sophistical arguments, euen as they themselues thinke good? Then we may therby wel perceiue, ỳ such as are neither Bachelers, Licentiates, nor Doctours, presuming of their own wit & will to set out the Scripture, according to ỳ letter that is to say, after the single & prosound

Tossing and turning of holy Scripture.

grounds

ground of the plaine text, and so applie them to the detriment of the holy Romish church, are all ranke Heretikes: seeing they goe about to robbe the holy Church of Rome, of her power and authoritie: which is a thing in no wise tollerable. For it is most true, and without doubt: yea, as true as the holy Gospel of the Diuine: as is plainely to be proued out of the bookes of al Catholike writers, That when our Lord Iesus Christ did deliuer into the hands of the holy Church of Rome, the keyes of the kingdome of heauen, he did yet giue her beside those an other string of fiue keyes, wherewith shee might open and shut al the Cupbords of the Scripture, euen as it pleased her, & as shee thought good for her owne aduantage. And when as noe key will not serue, she may proue another: In summe, and for a final conclusion, so trauel in that behalfe, that she get the locks open. Foure of these keyes most chiefe and principall are called Imperatrices, because they will open all the lockes in the house.

The keyes of the kingdome of heauen.

Expositio literalis.

This first is called *Expositio literalis*, that is, An interpretation according to the letter,

letter: which key our mother the holie church hath lesit of al occupied: but rather had left it lying a long time behind the Chest: insomuch that it was al rusty in a manner, and cleane marred. At last the Lutherans gat it into their handes, & setting it before their eies as a paterne, made other like it: insomuch that they haue opened all the lockes, & by that meanes haue brought all the secretes of the holy church to light, & so haue of their own priuate motion and accord taken vpon them, to alledge the scripture to their furtherance, and to the holy church of Rome her hinderance: so that she hath now quite lost that key.

The Lutherans haue found out key.

The other key is called *Expositio moralis*, That is, A legall or moral interpretation: or, An interpretation according to the Law: with which key they haue locked vp fast al the Chestes and treasures of merciful iustification through beliefe in Iesus Christ: & in place thereof, haue vnlocked & set open the maledictions, curses, & threatnings of the law of Moses.

Expositio moralis.

The third is called *Expositio Tropologica*, or Allegorica, that is to say, An hidde and allegoricall vnderstanding or interpreta-

Expositio allegorica.

tion, with which key, they lightly vnlocke all the Scriptures, that the Heretikes can bring in against them: for that there with they finde out straightway, some figure or allegorie, wherewith they deck & set out the matter finely, & so couer it with a course carpet. And further likewise with this key she hath brought abrode the most part of ỳ scripture wherwith she hath fortified & made strong all her catholike ceremonies, beautiful pilkings, & pleasãt ordinãces, as by proceeding from peece to peece we wil declare.

Expositio Anagogica.

The fourth key is very like vnto this but it is of more strength, and is called Expositio Anagogica, that is to say, An interpretation which drawes the Scripture by the necke, euen whither a man will: and it is the best and most beneficiall key, that the Church doth occupie for her aduantage: for with this key she makes of the Scripture a weathercock, which turnes about with euery winde: and a nose of waxe, which she can bow euery way: as by the examples hereafter set forth you shall plainly perceiue.

The Scripture made a weathercock, and a nose of waxe.

Now hath she besides these, two other keyes, which are not right

Impertrices.

trices, but do serue particularly, either of them to his own seuerall locke: whereof the one is called Typica, & the other Physica, that is to say, figuratiue and natural. For these two keyes she doth vse most in the Schooles and Cloysters: & therewith she fetcheth (out of a coyner) wonderfull sharpe witted Philosophies, & deepe speculations wherewith she mounts aloft so hie into the aire, that shee neither toucheth heauen nor earth. And with these she hath (for the most part) opened al the Almeries of the Cabala & Thalmood of the Iewes, & out of them fetched al sorts of delicate meates & daintie iunckets, as (without dout) there were wonderfulliests and strang mysteries shut vp in them.

Typica. Physica.

All these same keyes (except the first, which lay behind the chest, being now in the hands of Heretikes, and in their custodie) she hath tied fast together with a paire of keybands, which she calles Sophistica, that is to say, Sophistrie or babling, wherevpon they are so fast bound, that without that keyband it were impossible to make them turne together, nor to do the church of Rome any seruice: but would by & by fal asunder, & so be vtterly lost:

The fiue keyes are coupled with Sophistrie

for this Brybande is very cunningly wrought, and of strong Buffe leather knotted together w̄ many subtil snarles and buttons, so that it is not possible to be vnbone: which snarles and buttons the chefe workmen of that art call Syllogismes, and Quodibes, and they stand so thicke & so strongly fastened together that many cunning masters in braiding of snarles and buttons, as wel of Louen as of Paris, haue gone about, with all ỹ wit they had, to vnda them, to the ende they might vse the keys as they would: but they could neuer bring it to passe. For the holy church of Rome, doubting least the heretikes might yet catch from her any more keyes, as they did once, causeth more new knottes and buttons daily to be made to them: yea, and giueth the masters of that science great wages. For he that can best braid and make them vp, he getteth for his reward a Doctours hood, or a fat Prebend: and sometimes a bishops miter, or a Cardinals hat: so that it is a great ouersight of these Hugenotes, and Lutherans, that they thinke to make all thinges cleare, with their one key, and will with that onely

onely erpounde the Scripture, all care and regarde of the other keyes put by & neglected. Yea, they make no account at all of this Keyband: but will vnderstand euery thing as they are learned by the letter, none otherwise than they are set forth in the Scripture: rightly and agreeably to the sinceritie of the faith: and according to the iudgement of Paul. Where yet notwithstanding is plainly written by the said Paul, That the letter doth kill, but the spirit quickneth. 2.Cor.3.6.

Neuertheless it is true, ỳ they bring in this testimonie of Paul against vs, saying, That Paul did there, by the letter, vnderstād nothing else but ỳ Law, and the curssings of the Law: and by the Spirit, nothing else, but that by the mercy of God, we are quickened and made alive through faith in Jesus Christ, which is in the Gospel by Paul and by al other faithful ministers of the word (plainly & without any obscure & darke meaning, or hidde allegorie) set forth, & preached openly before all men, as Paul himselfe doth giue plainly to vnderstand, saying, That he was made able to bee a Minister of the new Te- 2.Cor.3.6.

ſtament, not of the letter, but of the Spirit: and that the miniſtration of Moſes was a miniſtration of death and of the Letter, but his miniſtration was a ſpeciall miniſtration of life and of the Spirit. But we care not for all this. For the holy Church will haue it to be vnderſtood otherwiſe: as to ſay, That by the Letter is to be vnderſtood, the ſpeciall, bare, and plaine texte of the Scripture, euen as it doth ſound in the naturall ground and ſetting forth literally vnderſtood, and according to the ſincerite of our beléefe: and as by the Lutherans and Huguenotes it is alledged againſt vs.

The letter killeth, and the ſpirit doth quicken.

For this letter doth kil, as you may wel ſée that thoſe which wil vnderſtand and ſet forth the Scripture, are killed. But the Spirit, that is to ſay, The Ghoſtly, fyn, and ſharpe witted interpretation, which our louing mother the holy Church hath made vpon it, (let it be allegorical, or anagogicall, or what it will,) this is onely that which makes mightie and liuing: becauſe this alone doth agrée with the iudgement of the holy Church of Rome. And all they which do truely follow her, thoſe are per-

permitted to liue in al liberty & wealth: yea although they do not beléeue þ their is a God: therefore, whosoeuer will not accept this interpretation of the holy church, & vnderstand the scripture ghostly or spiritually as the catholikes do vnderstand and interpret the same, he is a damned heretike, & his processe is at an end, although he had al the textes of the scripture very plaine, and the whole volume of the Bible on his side: for the textes cannot help him without the glosses, he is but a dead man: yea, though he had an hundred liues lying in a cheste: especially if he come once in the hand of þ holy inquisition, he must abis for it: it is but lost labour to talke further thereof.

And for this cause I doe maruel, that our good maister Gentian, will breake his head about this mater: namely to proue That the scripture alone is not sufficient for our mother þ holy church, as though that matter were not plaine & euident enough, sithence we may dayly both sée and féele it. And yet notwithstanding comes he out here with his profound speculation, in such sort as hée hath almost therein forgotte himselfe. I cannot iudge

otherwise, but that the vnmeasurable zeale which hée beares to the welfare of his deare mother the holy Church, must haue perforce tumbled him topsie turuie ouerthwarth the field, ẏ he did not well sée what he said: he is like to kine, which are stung and chaced with a waspe or horseflie, they runne on following their noses like mad beasts, & shun neither stock nor stone. For here it séemes that his wittes be rauished. For where hée doth say, That the doctrine of the holy Trinitie, cannot be proued by the scripture: that is farre too grosse. Otherwise, we must condemne the foure first councels of falshode, who did by approbation conclude vpon the same out of ẏ holy Scriptures, verie strongly, & with vndoubted testimonies of truth: yea, & if we could as well defend the Masse with plaine textes of the Scripture, as the blessed Trinitie may therby be confirmed: a great many priests (no doubt) should not eate so leane brewes as now they doe. It is true, that this word Trinitie, neither this word Consubstantiall, that is to say, Euangelicall, in being & substance, is not so printed in the scripture.

Gentian doth blaspheme the Trinitie.

The holy Trinitie approued by the scripture.

But

But the Huguenots say plainly, that they will not make any brabbling about these words, but will simply follow the true ground, meaning, & substance of the scripture. Now it is plainly written, That there are three in heaven which giue witnes, to wit, the father, the word, and the holie Ghost: and that these three are all one. There is likewise written, That there is but one baptisme, and one God: and yet notwithstanding, we are commanded that we shall be baptized, In the name of the Father and of the sonne, and of the holie Ghost. So that it is apparant, that the doctrine or approbation of the Trinity, was not sowed out of the Popes tumbe as Purgatorie and the holy Masse were but are plainly alleged in ỳ scripture after the letter. The like is to be said touching the two sacramentes of Baptisme, and of the Supper of the Lord. For although this word Sacrament is not found in the Scripture, yet the substance, the being, and the ground of the doctrine is (without exception) concluded out of the scripture, according to ỳ letter and plaine words of the text. For the Circumcision and the Paschal lambe

1. Iohn. 5. 7. Mat. 28. 19. Ephe. 4. 5.

Gen. 17. 10. 11. 23.

are

Exod. 12. 13. 27. Rom. 4. 11. Col. 2. 11. 12.

are openly called, The promises of God, and do signify the promises of God left in liuely remembrance of his mercy, & to the confirming of our iustificatiō by faith. And now doth Paul teach, that Circumcision is signified in baptisme: & that the sacrament of the Lords supper is likewise apointed by Christ, in remēbrance of his death and passion. Whereupon it is called, The new promise in the blood of Christ, and ministred in place of the Pascall lambe. Insomuch that heretikes (out of that doe teach, that Baptisme, & the supper of our Lord, are only sacraments, ẏ is, holy tokens of Gods promises, made in the blood & passion of Iesus Christ. Which we cannot say of that holy oyle, nor of their holy confirmation, and other Sacraments which our deare mother the holy Church hath instituted of great deuotion, and ioyned them to the two first for an helpe or assistance: yea, & the same likewise established & defended, That Confirmation by her instituted, is much more worthy than baptisme, which Christ himselfe cōmanded: And why? Forsooth because it cannot be ministred or executed by any simple or common Priest,

1. Cor. 21. 25. 26

1. Cor. 7. 5.

Confirming of more value thā baptisme.

Cap nouissimo de consecrat. dist. cap. de his vero de consecrati. dist. 5. in the 4. book of

as baptisme may: but onely by a Suffragane or Bishop, & that it makes one full christned, & doth giue the holy Ghost more plentifully & effectually, than baptisme doth, which was instituted by Christ. As in her decrées & book of sentences is in plaine words written.

Extracts. de the 7. dist. in the 1 and 2 chapter.

Now, besides al this, the heretikes do also say. That we are not able to alledge or bring out of the holy Scripture, so much as one word, which speak of the masse, nor of annointing of priests nor of their sinne offeringes, of their Priestes office of their Pardons, and Popes Bulles, no nor of the pope himselfe, nor of the praying to Saints and images of our Ladie, nor al those saints wt doe so many goodly miracles, nor of their purgatory, nor of their auricular cõfession, nor of their whorish chastity of Priests, Monks, & Nonnes. In summe, they wil say, it is nothing else, but mens inuention, & deuises of Diuells, which the priests haue called to remembrance to bring in mony by heapes, and to pamper their panches wt dainty dishes: but is not this a spitful matter? And yet our Maister Gentian letteth that slip vntouched, where he should haue proued,

That

That all these pointes, are as well concluded out of the scripture, as ỹ twelue articles of the faith. We saith indeed, that Ieremie had said before, That the new law of the Gospel should be written in mens hearts: whereby we will conclude, that men ought not to seeke thē in the scripture: but in the head and heart of the pope of Rome, & of his holy prelats: for that the Pope hath all lawes, both of God and Man, shut vp in his bosome & breast, as hereafter shall be declared more at large. But this serues to no purpose against the heretikes: for they are so lustie, that they would make M. Gentian ashamed hereof, if he had any shame in his bodie. Which I doe not iudge of any such great doctour, who hath long a goe put off his shamefast shooes, & layd them aside: nay cast them cleane away.

Iere. 31. 33.

But yet in very deed, they will proue out of Paul, that this new law of the Gospel, whereof Ieremie doth speake, is nothing else but the ministration of the gospel, which Paul did minister in his preaching, and set forth abundantly in his writing, which remaynes and cōtinues for euer. And that did Paul open ly

Iere. 31. 33.
Heb. 10. 17.
2. *Cor.* 3. 3. 8. 9. 11.
Act. 20. 26. 27.
Ephe. 2. 3. 4. 8. 9. 10.
Col. 1. 25.
Col. 4. 10. 11. 12.

ly witnesse, That he had neither forgotten nor kept secret any thing of that which might serue to saluation: but that hee hath vttered and truely set forth all the same before the Congregations ioyntly together. In somuch that he, before the holy Pope, which came afterwardes, should not haue left vnto vs behinde. Whereupon should follow, that the law of the Gospel, which the Pope doth carrie in his bosome, altogether of an other Gospel, much differing from the law of ỹ Gospel which Paul did preach, & whereof Ieremie did speake: and then should the pope be accursed, by the saying of Paul to the Galathians: Whosoeuer doth preach any other Gospel then that which I haue preached vnto you, let him be accursed: yea, although hee were an Angel out of Heauen. But yet the Pope of Rome doth not thinke, that this doth touch him: for that he is something greater than an Angel of heauen, as we shal giue you to vnderstand in due time & fit place. Now, that which he bringes forth out of Iohn, to wit, that Christ said, That the Apostles could not yet vnderstand all, and that the holy Ghost should discend and instruct them further

2. Tim. 2. 2. & 3. 14. 15. 16. 17.

Gal. 1. 8. 9.

Iohn 16. 12. 13. Iohn 14. 16. 17. 26.

further: is somwhat more apparant. But yet for al this, he is neuer the nere. For ye cannot with this stop the mouthes of heretikes, by reason that they wil still obiect and say, that this was spoken before the Apostles had receiued the holy ghost: but after they had receiued him, then did they put all the instructions which they had learned of the holyghost in writing, to the end that through that which is written, all men might be saued, by faith in Jesus Christ (as by the said John is precisely written) without this addition, y they should haue nede to watch any longer after the Popes Bulles, or Malles of Requiem. But it is euen as I haue told you, our master Gécian hath bene so wildely prickt forward with that zealous spirit, that he did not see well what he said. For he is a man that hath whole dikattes ful of wit: marie the bottoms be out. And therefore will wee helpe him againe out of his dreame, omitting all such vnprofitable tittle tattle, & purposing for the second part of this matter which wee haue in hand to teach, That whatsoeuer our mother the holy Church hath brought

John. 20. 31.

to

to light, studied, inuented, or found out, since the Apostles time, is altogether so surely and substantially grounded, timbred, bricked and walled vpon the plain text of the holy scriptures, (so farre as be spiritually vnderstood, according to the interpretatiō of our mother the he-church) that it were not possible to erect any castle or tower more surely vpon the highest sandhill in all Holland. And this (I assure you) will be a goodly péce of worke, wherby I shal deserue much, & be partaker of a great many goodly pardons and indulgences: and shall besides that become very necessary and seruiceable to the comforting of our sorrowfull mother the holy church, and to the extirpation and rooting out of all erronious opinions of newly vpstarte Sectaries and Heretikes, which dos yet thinke that they haue the Scripture on their sides. But they will haue but fowlish countenance, when they shall see, that the whole Scripture with the interpretations of the holy fathers, doth at the least close vp as wel with our doctrine, as a ring in a Swines snowte.

The

The ii. Chapter:

Declaring, that the sonne offring of the Masse, and the order and office of priests and Masse Priests is gathered out of the Scripture, if it be rightly vnderstood according to the interpretion of the church of Rome.

Offering vp the Sonne in the masse.

THen, to begin withall, we wil dig the holy sonne offering of ẏ Masse, out of the holy scripture, and proue, ẏ she hath theron a déepe & sure foundation. Consider now, it is plainely written, That when Christ had broken the bread, and giuen it to his disciples, hée spake thus, and saide: Take, Eate, This is my body, which shall be broken for you: Doe this in remembrance of me. Doe you wel perceiue now (yée poore heretikes) that Christ doth héere command to sing Masse? for that same word, Doe this, is iust asmuch as if he had sayd, Offer my bodie in the Masse to God my Father, for the liuing and for the dead. And that is first strongly set forth by the Poet Virgil, who saith thus: *Cum faciam vitula*, that is to say, When I shal do it with a calfe Looke now by this word Doe, hée vnderstandeth

Math. 26. 26. 1. Cor. 11. 2. This word is set forth by all catholike writers to this purpose, as you may see in the counceil of *Sen.* holden against *Luther* of the xi. decree in the *Interim* of the Emperour *Charles in titulo, De sacrifi. Missa*, and generally by all the Doctors of

derstandeth nothing else, but onely To doe or offer a sacrifice and sinne offering: Ergo, it must néedes follow, That Christ did vnderstand it no otherwise, then the worshipful Catholike Doctors of Louen and Paris haue very well declared, and irreuocably concluded. For our Deare Mother the holy Church hath receyued, approued, and strongly established their doctrine, institution, & prescript for an article of our faith.

tors of Louen or Colen, and of Paris, as Eckius, Piggius, Bunder, Ruardus, with other moe.

So that it appeares, that the Masse is very ancient, séeing it was vsed in Virgils time: sauing onely that they did offer either Calues flesh, or Oxe flesh: whereas now our Priests doe celebrate their Masse with mans fleshe and blood. And hereupon you may note further, that these short and swéete words, (Doe this in remembrance of me) hath a wonderfull emphasis or force: For out of the ground of the same hath the holy Catholike church of Rome fished, That ẏ Apostles were Priests or Prelates with shorne crownes, and did sing Masse: & therof it is, ẏ all our Priests are created. For Doe this, is asmuch to say in their language, as, Become Priestes: and see that your fin-

Masse vsed in Virgils time.

gers be annoynted with oyle, that you may deuoutly say Masse.

And for this hath the holy church of Rome cõmanded, that none of the Laie people shal receiue ỹ chalice, because our Lord did not here speake to any of the Laie or common people, as the Apostle S. Paul did in his time, when he willed the whole congregation and church of the Corinthians, to do as Christ Iesus had done. But the Apostle Paul did meane simply, & onely those, which were able to sing the holy Masse, as our Priests and Prelates are, who only ought and may drinke out of the Chalice: as you may more perfectly and plainely perceiue, by the writers vpon the booke of Sentences, & by all the before named Doctours of Louen, of Paris and of Colen.

Moreouer and besides this, wée can strongly confirme the masse offring out of the Prophet Malachy, who (in the first chapter, and 11. verse) saith thus: From the rising of the Sunne, vnto the setting of the same, is my name honoured amongst the Heathen, and in all places is my name sacrificed, and a pleasant offring offered vp: that is to say, The offring and sacrifice of the holy

Mala. 1. 11. Looke prouinciale Concil. Senonense, in the 11. decree, where this scripture

holy Masse. For that cannot fayle, so long as it pleaseth our mother the holy Church to haue (and will haue) it thus vnderstood. And although it bee so, that Peter hath otherwise interpreted it, saying, That all faithfull are that holy Priesthood, to offer vp spirituall offerings wherewith God is pleased, through Iesus Christ: yea, they are the chosen generation, the kingly Priesthood, and the holy and elect people, to set forth the worthinesse of him, which hath called them out of darkenesse vnto his wonderfull light: Wherewith John the Apostle doth also accord, saying, That Iesus Christ hath made all faithfull Christians, kings and Priests to God his father: and applies this sacrifice to their Prayers, and Psalmes: And although it bee so, that the Apostle had so sayd to the Iewes, That wee should offer vp vnto GOD the offering of thankesgiuing, which is the fruites of our lippes and tongues: yet notwithstanding, The holie Church is not therewith satisfied, because great disorder might follow: for that then there should bee no moe Priests which could serue in the Masse: & therefore she hath strongly concluded, ẏ this

is alledged vpon that purpose Looke likewise vpon *Ecki Bunder, Piggium, Lacomum, Ruardum* and such other like.

1. Pet. 25. 19.

Apoc. 1. 6.
Apoc. 8. 4.

Heb 13. 15.

place of the Prophesie of Malachie, may not any otherwise be vnderstood, then by the second councell of Nice, the councel of Constance, the councell of Trent: and further, as by al Catholike men, as Thomas de Aquino, Scotus, Durandus, and by all the doctours of Louen, it hath béne vnderstood, and interpreted. Iudging without doubt, that all these profound learned Doctours, together on a cluster, as hauing greater measure of wisedome & learning then the rest, did vnderstande Malachy farre better than Peter and Iohn, who were but simple fishers, and had neuer bin students in the famous and renowmed Vniuersity of Louen. And yet, if it were so that Peter were not content, yet hath the holy Church giuen him to vnderstand, that his foresaid reasō must be vnderstood & meant of the Priests only: and not of the generall congregation of Christ.

In the 4. booke of sentences, in the 24. dist. cap. 1.

Rom. 12. 1. Moreouer, & beside al this, these words of Paul, where he saith, That wee should deliuer or offer vp our bodies, a liuing, holy, and an acceptable sacrifice vnto God, which is our duetifull seruing of God, &c. hath bée violently & forceably wrested to ỹ maner and

and the offring of the Priests: commanding, that those words should bee dayly read in the Canon of the Masse: & that at euery word, a crosse should be made, to the end, that they, by the power and vertue of the crosse, might altogether transforme and change their naturall vsages, & to serue the turn of the holy masse. For if men will vnderstand them, according to their nature, after the letter: to wit, That all perfect Christians must offer vp to God, their bodies, in all holinesse, by that it should séeme, that Paul hath otherwise vnderstood Malachy, then the holy church doth vnderstand him. And thé should S. Peter haue done euill, when he song his first masse at Rome, vpon the altar, which is there yet to be séen in the holy place at S. Iohns de Laterane. And now our Lord hath said, *Orani pro te, Petre, ne deficeret fides tua:* O Peter, I haue prayed for thee, that thy faith should not fayle: So that Peter then cannot haue done amisse, when he did sing masse. And hereupon is to be concluded, that the masse is founded and grounded vpon the Scripture.

And yet we see further, That in the scripture there are two sortes of Priesthoods

In the foresaid Councell of Senondecree. 11 and in the Emperours Interim and in summa fidei Christianæ, set forth by the commandement of king Philip and further by all Catholike Doctors, who doe generally all addict the two authorities and offices of priesthood to our Priests.

hoodes spoken of: The one is ye order of Melchisedech & the other is the order of Aaron, who came of ye tribe of Leui. Now both these two orders séeme to haue bin a figure of our Priests. Which doth appeare by this: That our Priests haue in their Masse (by vertue of the fiue words) changed the bread into the bodie of Iesus Christ: thé they goe and offer him vp to God the father: praying and beseeching him, that he (with a merciful and pleasant conntenance) wil behold the offring vp of his onely begotten & liuing Sonne Christ Iesus: and that hee will accept the same, euen as he accepted Abels offering, & the sacrifice of Abraham & of the hie Priest Melchisedech. Who will now cast in any more doubts, whether they be the right priests, placed in the rœmes & seates of Melchisedech & Aaron? Nay, they do sarpasse both Melchisedech & Aaron: séeing that they do pray for the Sonne of God himselfe and are a meane not onely betwéene God & man: but also betwéene God the father, & Christ Iesus his son, which in an Euãgelicall degrée, they doe resemble to the sheep and the lambs. So that by this it is apparant, that the meaning of our mother the holy church is,

These are in a maner the proper words vsed in the masse after the consecration.

That

That Christ is to be accounted for nothing else, but the sheep wͤ Melchisedech did offer vp: contrariwise, the Priests are the true Melchisedechs, which do offer vp Christ, & pray for him. For when al is said, what other thing did Melchisedech (I pray you) foreshew, but only the figure of the holy pope of Rome: who is the chiefe priest, the Summus Pontifex, The high Bishop, which doth create all priests & Deacons, & set vp al spirituall orders, giuing and appointing to euery one of them their charge what they shall doe. Then must he nedes be the right Melchisedech, whose priesthood is not to be resembled to other priests. For this is set forth in the Decretalles, euen thus in plaine words: and Durandus hath set out the same at large, in his book called Rationale diuinorum officiorum. Therefore, that which the Apostle would say to the Hebrewes, That as Melchisedech was a figure of Christ: And accordingly, as Melchisedech hath neither had any successor nor lieuetenant, that euen so Christ had neither successor nor lieuetenaunt, but should himselfe in his owne person exercise his euerlasting priesthoode

Ca. cleros pontifex dist. 21. and in the 4. books of Sentences. dist. 24. De vsu palei ad honorem.

Rubric. de ministerio & ordine Ecclesiæ.

Heb. 7. 14. 17. Heb. 8. 4. and 9. 25. 26. 27. & 10. 1. 2. 12. 13. 14. 15. 16. 17.

being once entred into that heauenly holinesse: through the power of that one offering, to wit, his owne body and blood: which offering being once fully accomplished for the remission of our sinnes, can neuer be renewed nor done agayne. But all this doth not serue the purpose, touching our matter: for if that were true, then the Masse would bee nothing worth, and our priests might goe with empty stomaches, and in the end be glad to get them into some hospitall for a refuge, or at least to get their liuing with painfull labour: which would be a pitifull case, considering that they haue neuer bin vsed to any labour, but simply to say Masse, sing Euensong, & to mumble ouer their mattens, and therewith to deserue first a liuing heere on earth, and afterwards heauen, for themselues, their prety Wenches, and their young bastardes. Wherefore doeth our Mother the holy Church conclude, that the Apostle, in his Epistle to the Hebrewes, did not well consider the pith & ground of the matter: for otherwise, if hee had well knowen, howe that Melchisedech had offered vp Bread and Wine,

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he would then without doubt thereupon haue cōcluded with the church of Rome, That there must bée Priestes to sing Masse, and to offer vp Jesus Christ in fourme of bread and wine, vnto God the Father. For if this were not (as the Doctours of Louen doe teach) then coulde not the offering of Christ Jesus endure and last for euer, after the order of Melchisedech: as our Master Gentianus hath very wittilie here noted. Consider (I pray you) if Christ had no Vicar nor Lieutenant, as the said Apostle pretendes, how could he be an euerlasting priest, and continue his priesthoode euermore, in the person of ẏ most holy Pope of Rome? Howe could hee offer vp his body anew daily in the Masse? Therefore, he may thanke the Priests greatly that they, after his departure hence, haue taken vpon them his place. And for so much as his offering could not of it selfe sufficiently serue the turne: therfore haue they found out another sonne offring of the Masse, whereby they apply or ioyne his offering to men as with a plaister: notwithstanding, they doe not name it onely *Sacrificium propiciatorium*, that is,

Looke on the foresaid Councell *Sinonense*. in the 11. decree, in the Emperours *Interim*. In the councell of Trent & in all Catholike bookes. All which doe defende, that the order or office of Priesthoode could not endure eternally, if it were not that the priests follow in the same office, and doe daily offer vp his body to the Father in the Masse.

A sa-

Heb.7.8.9.10. Chapters.

A sacrifice of mercy, but also, *Sacrificium applicatorium*, that is, An offering plaistered, or put to. Was not that a great ouersight of our Lord, ẏ he had suffred such paines, & yet al his suffering could not haue helped vs, if the Priests would not haue giuen vs that same additō by their Masse offering? Therfore must the Apostle néedes haue bin much ouer séene in his Epistle to the Heb. when he tooke vp on him so earnestly to proue, that Christ had no néede of any deputie, & that this sacrifice or oblation could not be renewed nor offered againe, but that it is giuen to vs, & made ours through faith: or perhaps he was so busily occuppyed with the Hebrewes & Iewes, that he did not once think vpon our holy Masse, no nor had not the leasure to read ouer the books of the Catholike Doctors of Louen, nor the ordinances of the holy fathers of Rome. For if he had read those, he should haue learned something else: as specially, that the principall point of the priesthood of Melchisedech, did rest in the bread & wine which hée set before Abraham and his Souldiers, to slake their hunger and thirst. For of this bread and of this wine

Peruse therowly the chap. 7.24. and 27. cap. 8.4. & cap. 9.25.26.27. 28. and cap. 10. 1.2.12.13.14. 15.16. &c.

Wine hath our derre mother the holy Church of Roome made a Sacrifice: and out of that concluded, that the Priestes must likewise haue bread and Wine to chaunge the same into flesh and blood, and so to offer it vp. But the Apostle had neuer heard any such newes: and therefore he is to be borne withall: but these Heretikes, who haue reade ouer all these things, with our Doctours: yea, that haue it at their fingers endes: and yet they make but a mock at it: those fellowes truely, are worthy to be loked at vnder the browes, and to haue their heads set betwirt two eares.

Proceeding now as touching the order of Aaron, he (without doubt) was a figure likewise, not of Christ, but of our priests. For there is written in the decrees, & in the booke of Sentences, That as well the high Priestes as the Pater nostes Priestes, were all ordained by Moses, when as hee, by the Commaundement of GOD did institute Aaron an high Priest, and did annoint his Sonnes Vnder-priestes. The Councell of Aken, or Aquisgraine, hath also plainely concluded out of Isidore: That the order of Priestes haue their beginning of Aarons

Aaron. Priesthood, dist. 21. cap. 1. in lib. 7. dist. 14. cap. 8. In the 2. chap. of Councell.

Councel of Aquisgraine.

Aarons children: and that those which in the olde Testament were called offering Priestes, are the very same which now are called Masse Priestes: And those which at that time were called Hie Priests, are now our Bishops. So that it is easie to be noted, that they are all of Caiphas his progenie.

The Priest of Caiphas race.

For as touching that, which the Apostle doeth say to the Hebrewes: That by the comming of Christ, the order of Leuy was cleane taken away: that can not bee true: considering that yet at this day, the holy Church hath her Leuites: as out of the 7. Chapter of the said Councell, & out of the 2. Chapter of the 21. Distinction doeth plainely appeare: where it is sayd, That the Leuites are in Greeke called *Diaconi*, & in Latine *Ministri*. And now these must needes be our Deacons. And therefore in the thirde Councell of Bracaren, it was concluded in the 5. Chap. of the saide Councell: That onely the Leuites, and not the Priestes, might bee pardoners, and carry about with them on their shoulders, the reliques of Saint Anthonies swine, and such other like, hauing on their Albe, which is to witte, a long shirt aboue vpon their coates, as was permitted to the Leuites

Deut. 7. 11. and 8. 7.

This appeares also in the booke of Sentences, dist. 24. cap. 1.

Leuites are Deacons and pardoners.

Leuites only, in the olde Testament, to carrie or driue the Arke of the promise.

Is not this a sufficient proofe? you are welcome home. And likewise, that the other Priests are also come of the order of Leui, doth sufficiently appeare out of that which is before rehearsed. Dist. 21. ca. 1.

Therefore is the Apostle much ouerséne in his Epistle to the Hebrewes, where he will take vpon him, to maintaine, that the order and succession of the Leuites should bée wholy taken away and annihilated, or at least, hs must bée thus vnderstood, as that the order of Leuy is not taken away, any otherwise, but that in place of the Iewish Leuites are entred in the priests and pardoners: & in places of their sacrifices, is the Masse crept in. For consider, that which he doth write in his 5. and 8. Chap. concerning the Leuite priestes, saying, That euery hie priest is ordeined to offer gifts and sacrifices: pretending thereby to proue, that then Christ must also haue something to offer: that the holy Church of Rome vnderstandeth to be her Priests, as though the Apostle would haue said flatly, That the Romish Priestes are ordeined to offer Dist. 5. 1. 8.

gifts

Looke in the foresaid Councell *Sinonon. de* 11. & the Emperours *Interim*, and likewise vpon *Eck. Latom.* and other Catholike writers.

giftes & sacrifices. And for that cause the catholike Doctours haue that text continually in their mouth, for the verifying of their Priesthood. So that it is euidēt, that the Leuitical Priests are risen vp againe in our Priestes. And although the Heretikes do mocke at all such allegations, saying, that the texte is directly against vs, because the Apostle will therby proue, that by the offering & Priesthood of Christ Iesus, all other offerings and priesthoods are taken away and annihilated, considering that Christ could not be a Priest: so far as there were any other Priest, that did represent and patronize him: yea, and although he were now here on earth, we passe not for that. For we wil by and by bring out against them the plaine text of the decrées out of the councell called, Sexta Synodus, where it is said, That Iames the brother of Christ, after the flesh: and Basilius the Bishop of Cæsarea, did iointly bring in the Masse, and ioyned it to the scripture. Surely, if Iames the Lords brother did establish ẏ Masse, then it appeareth, that it is come frō the Apostles: & therefore néede wée not any more testimonies of scripture or other autho-

Heb. 8.4.

In Canon. Iaco. frater om. de consecra dist. I.

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authorities. For wheras the heretikes will seeme to ouerthrow this, saying: That it is an euident and detestable lie: considering that Basilius was bishop of Cæsarea, wel nigh 300. yeres, or there about, after the death of S. Iames: so þ by reason therof, he cannot haue established the Masse with S. Iames, Unto þ we answere, that they are to much noselwise for vs: our deere mother the holy Church goeth not so precisely to worke. An inch breaks no square: It skils not for 3. or 4. hundreth yeres more or lesse, when otherwise it serueth her turne. Notwithstanding that, she hath two diuerse wayes to answere their demaund. For she may say þ there fortuned a great miracle, to wit, that S. Iames the Lords brother did rise againe from death, about 300. yeres after hee was buried, to come and helpe Basilius to sing Masse: or she may likewise say, that Iames did in his time establish the Masse: but because there were no altars to bee found by reason ther was not as thē any reliques of Saints, which had wrought miracles: ẽ that men might not without being furnished wᵭ certain reliques, erect any altars to serue Masse vpō: it may be that

James and Basilius knewe not of the masse

Placuit vt altaria dedicentur. dist. 1.

that the Palle knit vpon an Arturnies bag hanged vp vpō a pin in some corner, till the comming of Basilius, which was about 300. yeeres after: like as otherwhiles they hang vp some procelles at Machelin vpon a naile a hundred yeres or twe. In summe, let it be as it will, it is all one. Once we conclude hereby, that the Palle was ordeined by Iames the Apostle. And it is to be thought, that Iames had learned it of Clement Pope of Rome, who had written two pleasaunt letters vnto him, wherin he doth specially treate of the seate of the Bishop of Rome: and that Peter through his desertes or merites, was become the foundation of the Church: and so forth declares at large, how the Palle shall bee deuoutly done, what apparrel, what hallowing, & what other necessaries shall be vsed in the doing of it, in what clothes the sacrament shall be laid, that it may bee kept cleane frō mouse doung, & that no wormes nor mothes come at it: as in the first part of the Councelles, in the second letter of Clement, is by expresse wordes specified. Whereby may be noted, what great and heauy troubles this good Clement had, & what

These letters are written word for word in the beginning of the first booke of councels.

what maner of Prophet hee was, considering that he set out in writing all the Ceremonies of the holy Church, which were not found yet in 700. or 800. yeres after Clements time. And therefore it is, that our deare mother the holy Church doth make so high an holy day of these Decretal letters of Clement, & of other his companions, that she hath out of the same established a great many of her ordinances and holy Ceremonies. In summe, it is plaine and evident, that the holy Masse hath her ground and foundation without the Scripture.

The iii. Chapter.

That the name and Ceremonies of the Masse are fished out of the holy Scripture.

NOw, as touching the name of the Masse, that hath likewise her beginning, undoubtedly out of the holy scripture: notwithstanding, that there are many & diverse opinions of the same. For it is not very long agoe, that certaine great doctors of the Sorbonish schole at Paris, did out of that, that is alway written at the ende of all the Epistles which

The name of the Masse is out of holy Scripture.

S. Paul hath written, frō whence they were sent, sounding in the Latin tōgue, *Missa est &c.*) conclude, saying, That Paul did thereby giue to vnderstand, whether men should goe to heare high Masse on the Sunday.

Missa est.

And now besides this, there was a Magister noster, which said, that the Apostle Andrew had a Masse booke, and had spoken of the Masse: for Iohn rehearseth that Andrew said to Peter his brother, That hee had found the Messias, or the annointed Christ, of whom Moses doth beare witnesse. And this soundes in the common translation in Latine thus, *Inuenimus Messiam, quod dicitur Christus*: which wordes this wise doctour did expound thus, We haue found out the Masse, which Christ hath done. Is not that well hit? God helpe vs. Who dare now from henceforth bee so stout, as to say, That the Masse standeth not in the scripture? But now, because that these Heretikes will needes be so noselwise, I will vnderstand all languages: insomuch that they doe mocke heereat, saying, that Messias doth not signifie Masse: but the Messias, that is to say, The annointed: Now Peter Lombard,

Ioan 1.42.

Messias is Missa

Petrus Lombard. in the 4. booke of sentences dist. 3. chap. 1 & dist. 24. cap. 3

Lombarde, the writer of the Sentences doth set down another opinion & iudgement, saying: That this name Missa, is as much to say, as Sending: & is so named for that at all times there is an Angell sent out of heaue, to consecrate ꝑ *Corpus domini*, that is, The Lordes body, by whom the Priest doth send his consecrated gob forwards towards heauen, at such time as he hath vsed these wordes following in the Masse: *Omnipotens Deus, iube hæc perferri per manus sancti Angeli tui, in sublime altare tuum, &c.* that is to say, O Almightie God command that this may by the hands of thy holy angel, be carried vp to the high holy altar, &c.

And out of this he doth further cõclude that whersoeuer ꝑ angel doth not come, it cannot be said that there is a Masse. But truly this must be but mere dalliance: for if that were true, ꝑ they must tarry for the angel, there would not be one Masse to be found in ꝑ whole world: where notwithstanding there are Masses sung daily by heapes. And therfore hath our deare mother the holy church driuen in another nayle here, & concluded in the cõcel of Senona, that Missa is an Hebrew word

Missa is an Hebrew word and vncertaine what.

word: now, what it doth signifie, is vncertaine. For notwithstanding that the same Councel saith, that it betokeneth a cleane offering: yet doth not ỳ wel agrée with ỳ Hebrew tongue, vnlesse it were so that it were named Nisset. But it appeares much rather, to haue come of Massah, which in the Hebrew doth signifie Heauinesse or Cursing: or else of another Massah, which is interpreted, Seeking: because the Priestes doe with fiue words seeke God, to see if he will come into the bread. Euen as the children of Israel did séeke in the wildernes Raphidim, to know also whether he were with them, or no: by reason wherof the place was called Massah, that is to say, séeking: notwithstanding ỳ it may be much more strongly founded out of Daniel, who speaking of the Romish Empire, saith, That they shall, haue a new God Maosim, to whom they shal pray, and doe worship, with golde, siluer, & precious stones, that is to say, A God of strength, and of force. Wherein without doubt, hée doth speake of the Masse God, which is a God of such power, that he causeth all them that will not honour him, to be burnt. In summe, it

Missa after the Hebrew is *Nisset.*

Missa of *Massah* a cursing.

Exod. 17.7.

Dan. 11.38.

Missa is *Maoz:*

it is apparant, that the name of the Masse is fetched out of the Scripture.

Now further, whereas the Masse may not be song, but vpon a foure cornerd stone wel forséene withcrosses, and coniured with holy words: all that is likewise fetched out of the Scripture. For Paul speaking to the Corinthians, sayth, That they ought not so to glory in themselues for the Sacrament: considering that the people of Israel, (who notwithstanding were pitifully destroied by the hand of God) had also euen the like Sacrament in the beginning, and were also baptized, and had likewise receiued ẏ spiritual meate, to wit, Manna, and dranke the spirituall drinke, which did flow out of the rocke: and saith further there, in most plaine words: And the stone was Christ, that is to say (after the spirituall interpretation of the holy Church) That the Masse must be song vpon a stone. Item Christ is also called A corne stone: and (which is more) his graue was hewen out of a Stone, as Marke doth witnesse: Ergo, it must néedes follow, that no Masse may bée song without a stone. And because he

Ca. altaria sinon fuerint deconsa. dist. 1.

Masse to be done vpon a foure cornerd stone.

1. Cor. 10. 4. Psa. 114. 22. Esaie. 28. 19. Mat. 21. 42. Marke. 12. 10. Luk. 20. 17. Act. 4. 11. Rom. 9. 33. 2. Pet. 2. 6. 8. Mat. 15. 46.

This is euen so concluded and established vpō the glosse in the decree in the chap. *altaria si non deconsecrat. dist. 1* and in the booke called *Encheridion sacerdotum* of *Guido de Moun. Rocheris.*

was wound in white linnen clothes, therefore must white linnen be vsed in the Masse.

And so forth, concerning all such ceremonies as are vsed in the Masse: you may (touching those) reade the booke of Durandus, or of Innocentius, de officio Missæ, or the booke of Guido de monte Rocherii, called Enchiridion Sacerdotum, that is to say, the manuel of Priestes. For there you shall finde plainely set forth, that all the partes of the Masse are finely founded and established vpon the scripture. And to begin withall, you shall find the times appointed for the Masse, that it must be done at three of the clocke: because it is written, that the Iewes did at three of the clocke crie, Crucifie him, Crucifie him: or at fiue of the clocke: for that at fiue of the clock they did crucifie him: or at nine, because that then he gaue vp the ghost. For although it be so, that the Iewes at that time did reckon their houres otherwise than wee doe now: so that iii. of the clocke was with them, as viii, or nine of the clock before noone, is with vs: and their fiue, as our xii. at noone: and their nine, as our three, at

At what houre Masse must be said.

at after none: yet notwithstanding, our deare mother the holy church doth not goe so narrowly to worke with her reckoning. It is inficient that simply the names do agree, and then shee lets the rest goe where it will.

After this now as touching the apparrel, and other consecrated or hallowed stuffe, you shall finde her Albe, or long white garment in the Scripture, specially where it is written: But he that continueth to the ende shall be saued. For that long garment doth signifie long lasting, or long continuance. Concerning the girdle, where it is written: He that feareth God, shall prepare his heart &c. By the girdle which doth tucke vp the clothes, is ment the feare of God. Item, the Maniples are fetched out of that saying, in the Psalme: Those that sowe with teares, shall reape with ioy, and bring home their sheaues with gladnesse. &c. For the sheaues are called in the Latine tongue Manipuli, so that Dauid did there speake of the Priestes Maniples. And ỳ stole which they haue about their necks, cõmeth out of the saying of Paul: Beare in your bodies the dying of our

Alb. Mat. 10. 22. 24. 13. Eccle. 2. 10. Psal. 126. 5. 6. 2. Cor. 4. 10.

Lord Iesus Christ.

1.Pet.4. And last of all the head is founded out of the saying of Peter. But aboue al things haue perfit loue among you, Let vs liue a perfit life. Which is as much to say, according to the exposition of the holy church Let vs put on a Cassuffle, when wee sing Masse.

Cassuffle.

And yet, besides al this, you shal perceiue that the most part of al that which is read in ỹ Masse, is fetched out of the Psalmes, and other places of holy scripture, here and there, by patches and peces swept together, and trimly tied on a heape, as if a man of a great many peces of Gold, as of Ducates, Crownes, Roscnobles, and Portigues, glued together wᵗ dirt, would make a goodly doze for a Swinestie: yet it is most true, that euery particular pece, hath a particular Pope, which did ioyne it to the rest, and so were sewed together, insomuch, that it is a right beggers cloake: as is wel knowyne to all men, and as may easily be proued by the decrees and Catholike Pistozies. And to be plaine, there is not any thing, great or small, but they are able to bring in Scripture for

for it: as wée can lightly proue by the foresaid Autors, if néede were. But wée had rather, that those that long for such meate, should goe to the Market themselues, and buy that they like best, and let it bée dressed at the Tauerne, or tippling house, according to their owne diet. It is ynough for vs, that wée haue giuen them to vnderstand, who can serue them of such vitaile, and then further as the case shall require, to proone plainly, that the Masse is founded wholy on high, euen vpon the flat Scripture.

The iiii. Chapter:

Teaching that the transubstantiation or changing of the bread into the very body of Christ, and the wine into his blood, is grounded vpon the scripture, after the interpretation of the Church of Rome.

The transubstantiation anno 1198. confirmed for an article of our beliefe.

NOw, as touching transubstantiation, that is to say, the plaine changing of the bread into the very body of Christ, notwithstanding the same was by the holy father Pope Innocentius 3, first set forth for an article of our beléefe about the yéere of our Lord 1198. as by the

the Decretals is apparant: yet haue we plaine proofes thereof in the Scripture. For first, Christ in the 1irt chap. of Iohn saith thus: My flesh is very meate, and my blood is very drinke: that is to say (after the interpretation of our deare mother the holy church) My flesh is truely, sensibly, and bodily taken and eaten, vnder the accident of the bread: and my blood is certainly receiued and drunken vnder the accident of the wine. For although Christ indéd doe otherwise interpret it, teaching that this eating and drinking, is to be vnderstood, of the comming to him and of beleeuing in him: I am (saith he) the liuely bread: Whosoeuer commeth to mee, shall not hunger, and whosoeuer doth beleeue in me, shall neuer be a thirst. Againe, It is the spirit that quickeneth, the flesh profiteth nothing: The words which I speake vnto you, are spirit and life. Yet all this notwithstanding, so long as the holy church of Rome will haue it to bee vnderstood of her transubstantiation, as Syluester Prierias high Steward of the Palace of Rome, hath specially noted in his golden Rosarie, wherein hee hath gathered all the pleasant Roses and floures

Iohn 6.55.

The explanation of the Sacrament.

Iohn 6.35.

flowres of the catholike interpreters together vpon one heape: and considering that the holy church cannot erre: Christ must haue patience, & transubstantiation must take place. But we haue yet a much clearer text, to wit, where Christ himself saith, This is my body: for by those words doth the holy church of Rome plainely vnderstand, that the same which before was bread, is now no more bread, although Paul would call it bread a thousand times; but is changed into the very body of Iesus Christ as long, and as broad, as it was hanging vpon the Crosse. And for that cause it is, that shee doth disallow all the expositions and interpretations, which Basilius, Tertullianus, Theodoretus, Augustinus, and other holy fathers haue set forth vpon the same: saying, That those words must be figuratiuely and sacramentally vnderstood, as Christ himselfe hath plainely said: I am the vine: or, as Paul saieth: The stone was Christ: and as GOD spake to Abraham, saying: This is my promise Cut off the foreskinne, &c, Which is

as

as much to say, that the bread should not change his nature, nor the very body of Christ be there present, but onely that it should be a true and holy token, a sacrament, a warrant and pledge, a Seale and assurance, whereby wee are assured and fully certified, that he hath giuen vp his body and blood for our saluation. And for this cause doe they cal it, a figure, or token, and in the Greeke Typus, and Antitypa, that is to say, Special tokens. But I doe tel you, that the holy Church of Rome will not alloy any such interpretations: vnlesse it were so, that men would vnderstand them as Damascenus doth interprete thē, and as was in the second Comcell of Nice concluded by the Fathers: to wit, That the bread should be such a seale, pledge, figure, and holy token, onely before it be consecrated: which is to say, It should be a Sacrament, before it is become a Sacrament.

For, that this is their conceite and meaning, it is apparant out of this, That long before the bread & the wine bee consecrated, or made a holy Sacrament: they doe offer vp the same vnto God,

God, for remission of sinnes, as well of the liuing, as of the dead. For in the canon of the Masse: yea, before the bread be turned into flesh, or the fiue holy words of consecration be heard, the priest doth pray, That God will accept that offering of bread, and through that deliuer him from eternall death: And then, That he will blesse the said offering of bread in all pointes, and make the same, holy, profitable meate, and acceptable: That is, may become the body and blood of Iesus Christ. Yea, and before he hath yet put the wine into the Chalice, immediatly after the Offertory, he saith thus:

The Canon of the Masse.

Looke in the Masse booke in the Canon of the Masse.

O holy Father, almighty and euerlasting God, take and receiue this vnspotted sacrifice, which thine vnworthy seruant doth offer vp vnto thee for my sinnes, and innumerable misdeedes, for my forgetfulnesse and vnthankfulnesse: yea, and for all these which are heere present, and for all faithfull Christians, as well those that bee liuing, as those that bee dead, that it may bee acceptable, auayleable, and effectuall vnto the saluation both of mee, and of them, vnto eternall life, Amen.

The prayer of the priest at the elleuation and consecration of the Offertory.

And in one of the secrets which is com-

commonly read vpon the 24. Sunday after Trinity Sunday, héere saith thus:

Another prayer to the same effect.

O Lord, take and receiue mercifully this offering, through which thou art pleased, contented, and pacified, and hast receiued vs againe vnto saluation, through the almightinesse and vnspeakeablenesse of thy mercy, &c.

Consider now, héere doth our deare mother the holy Church, ascribe vnto this bread, all things which may be attributed vnto our lord Iesus Christ, the onely begotten sonne of God: as to say, That God is become mercifull to vs, for the bread sake, and hath pardoned vs our sinnes: and that before the bread be consecrated, or in any point transubstantiated or changed. What maruel is it then, that they doe make a God of it, after the fiue words be spoken ouer it, and yet make a sacrament of it, before it can be a sacrament? For as they can of a péece of bread make God himselfe, & of nothing create something: wherfore should not they likewise be able to make of no sacrament a sacrament: and of a sacrament, no sacrament? That is to say, that a simple péece of bread should bée a holy token and seale of

the blood of Jesus Christ, even before it be made holy and consecrated. And then è contra, that the sacrament of the body of Christ, shall be no more either a sacrament, or token, but euen the very body of Christ it selfe. So that the holy Fathers must needs haue vnderstood it so, especially, when they say that this sacrament is but a token, a seale, and a pledge, spetially before it is become a sacrament. For after that it is once a sacrament, then (no remedie) our deare mothers will is, that it shal be flesh and blood, & not any longer neither bread nor wine, to signifie the flesh and the blood. And therfore doth she not make any account of the exposition of Christ Jesus himselfe, who (after he had sayd of the bread) This is my body: and afterward of the Chalice or Cuppe: This is the new testament in my blood: thereby declaring, that those words, This is my body, must be so vnderstood, as if he had said: This bread is the new promise in my body, which shall be broken for you. For of that should follow, that the bread, after the consecration, and likewise after the speaking

Luke. 22. 20. 1. Cor. 11. 25.

king of the fiue wordes, should still remaine bread, and so be but simply a sacrament, and true token of the body of Iesus Christ: as shewing vnto vs the promise of God, made in the breaking of the body, and shedding of the blood of Christ Iesus our Sauiour, as was said of the Circumcision: This is my couenant which I do make with you, to wit, for that the Circumcision is a sure and holy promise, a pledge, and seale, through which the promise of God is very strongly and substantially made vnto the faithfull. No, no, I assure you: that liketh the holy Church of Rome nothing at al. She will lay fast hold vpon the first wordes of Christ, and not seeke after any exposition or glosse, how necessarie soeuer they be. And for ỳ cause shall Paul goe without any Audiuit, when he commeth in with his interpretation, ỳ faith, The the bread which we doe breake, is the communion of the body of Christ. For thereby it should also seeme, that it remayneth bread stil after the consecration: ỳ that it is not the body it selfe, but a remembrance of the body: which thing the holy Church in no wise admitteth nor alloweth,

loseth, for life nor death. But especially, thee wil not accept nor like of the interpretation folowing, wherein Paul proceeding doth declare, how and wherfore the bread is the communion of the body of Christ, saying, For all we which eate of one bread, become one body.

Now truly, that foundeth not wel: for we doe not all become one body in substance, as the holy church will haue the bread become the very body of Christ in substance. But then the similitude, which after that he introduceth or bringeth in, is to far out of the way. For he saith, That those which feede of the Altar, are partakers of the Altar: and that those that offer vp to idols, are partakers with the Diuel. And so making a comparison of the table of the Lord, and the table of the Diuel: as though the Priests could not eate vp that body of Christ otherwise, than as Idolaters eate vp the diuels: as though these words, Eate that body of Christ, did signifie nothing else, but this, through the power of the holy Ghost to be made one body ioyntly with the body of Christ, as the vngodly Idolaters, by power of the wicked spirit

are united with the diuel: That is too heynous an hereſie: and therefore wee may not ſtand vpon this ſimilitude: for it ſoundeth directly againſt our Tranſubſtantiation.

But when you wil haue a ſubſtantial ſimilitude, you muſt ſearch and ſeeke it out of Scotus, and Thomas de Aquino, or Panormitanus, and ſuch like. For they bring in for this purpoſe, a goodly ſimilitude of a Tauerne, or common Inne, where they ſel wine: For as there is commonly a potte, a garlande, or Iuie buſhe hanged out, betokening that to bee a Tauerne: and the Taverne doeth ſignifie, that there is wyne plenty: So likewiſe you ſee heere the outward accidents of bread to wit, the roundneſſe and the whyteneſſe, which doe ſignifie, that vnder the ſame is conteyned the very body of Chriſt, which is to bee reſembled to the Tauerne. And this body of Chriſt doeth further ſignifie the holy Church of Rome, which is made one with the body of Chriſt, which they call Myſticum corpus Chriſti, that is to ſay, The ſpiritual or myſtical body of Chriſt, and this is that ſweete wine which the Prieſtes drinke in that Inne or Tauerne. And after

The Sacrament compared to a wine Tauerne.

after this they doe likewise bring for a similitude, the water which in Cana of Galilie was plainely turned into wine: which similitude doth so wonderful well serue for this purpose, as to set a fift-whéele in a wagon. But it is pitie that the Priests haue not other fiue words, wherby they might do that to. For then should the similitude serue their turne much better, if that they might (when they would) conuerte and turne the water into good wine: for that they might therewith the better scoure & refresh their dry throtes, when they are becom very hoarse with singing of their seruice. And it is very true, that they do what they can for that purpose: for on Saturday, béing Easter éuen, they pray vnto God, that he will also do so much as to turne their Wéere, saying, O Lord, holy Father, almighty and eternall God, which hast made both heauen & earth, wherein the water is conteined: I pray thee, and instantly beseech thee, in the name of Iesus Christ thy onely begotten Sonne, that thou (of thy goodnesse) wilt bless and make holy this Beere, as thou diddest bless the dinner of Abraham and Isaak: and as thou diddest

This is the very prayer of the priest ouer the Beere, from word to word, as it standeth in the Masse, as Mass. saith.

diddest blesse the sixe pottes in Cana of Galilie, which were chaunged from water into good wine: euen so chaunge (for thy seruantes sake, which doe beleeue in the Catholike faith) this substance of Beere into pleasantnesse and myrth, thorough the same, &c,

The changing of the Beere

But alas, what can all this helpe, when it will not so come to passe? For they haue not this cunning: and therefore they must néedes haue béene deceiued, and so drinke vp the blod vppon rawe flesh. For men may say all what they wil, and Paul: yea, Christ himselfe may bring forth what interpretation they list, but the holy Church will stand to the first words, This is my body: and vppon that will shée liue and dye. The text is plaine ynough for her, shée hath no néede, either of glosse, or interpretation. And therefore vnto all the interpretations which these heretikes bring in, whether it be out of the Scriptures, or out of the auncient Fathers, wée will answere, This is my body: and sticke as sure to that, as the Cuckoe to her songue.

The

The v. Chapter:

Treating of the great strife and difference which is amongst the Romish Doctours, concerning the words of the Sacrament: and yet al they agree and stand fast touching the Transubstantiation. Heerein are likewise set forth some textes of Scripture, whereby transubstantiation is estabished.

Difference among the Catholike doctors touching the Sacrament.

IT is very true, that our Catholike Doctors and subtile masters of Diuinity, cannot (euen they themselues) find any good resolution of these words, neither can make them serue ẏ turne well, touching their transubstantiation, but that there doth alway fall great difficultie and disorders therin. The hookes stick out in euery side like a spindle in a bagge: in so much that they snarre and iarre amongst themselues in this matter, like dogges & cattes: yea, *Quot capita, tot sensus*: How many heads, so many opinions. And yet notwithstanding, they al ioyntly crie together. This is my body, The text is cleare, and néedes no glosse: yea, they cleaue as close to transubstantiation, as clay to the Cart whéele. Although they cannot tell which way

Of the great trouble & disagreement among the catholike Doctours, as touching the words of the Consecration. reade *Sylvester Prierias* in his golden Rose. in tract. 2. *dic parasceuoti.*

to frame this plaine text. For to begin withal, they all flatly flie from ỳ which was concluded in the foreſaid Councell of Rome, that is, That the very body of Chriſt ſhould be Senſualiter, that is to ſay, Senſiblie, and viſiblie eaten, & with the teeth chewed in morſels. For to that they all affirme flatly, No: and that it is a falſe lie notwithſtanding it is ſet out in the Decrées very ſubſtantially. For (ſay they) the body of Chriſt can no more be bitten, eaten, nor digeſted: hee cannot now die nor ſuffer any more, nor bee broken in peeces: hee doth liue eternally. Which is apparant by this token, that yéerely vpon *Corpus Chriſti* day, our deare mother the holy church doth in her vſuall Hymne or Sacramentall Carrall ſing theſe words following.

Sub diuerſit ſpeciebus,
Signis tantùm & non rebus,
Latent res eximiæ:
Caro cibus, ſanguis potus,
Manet homo Chriſtus totus,
Sub vtraque ſpecie:
A ſumente non conciſus,
Non confractus nec diuiſus,
Integer accipitur:

Sumit

Sumit unus sumunt mille,
Quantum isti, tantum ille,
Nec sumptus absumitur, &c

That is to say:

Vnder signes most plaine to see,
Substance none which seeme to be,
Things lie hid most excellent:
The flesh is meate, the blood is wyne,
A perfect Christ in either signe.
Remaineth of the Sacrament,
He is not dealt in morsels small,
Diuided, cut, nor hurt at all,
But whole he is receiued:
A thousand taste, a thousand eate,
And all alike feede of one meate,
He wastes not though digested.

Now se here, thus doe they deface their owne Councels and Decrees, and make al the holy Fathers of the Councel of Rome liers. After this, come in Scotus and Innocentius the fourth, and they will defend (a gods name) That it consisteth not in the fine words, to hang the bel about the cattes necke: but that it is much rather done through the benediction or blessing that goeth before, so as the transubstantiation and very changing doth not procede through

these words, *Hoc est corpus meum*, This my body: but through the benediction or blessing which went before.

Petrus de Aliaco vpon the 4. booke of Sent. quest. 5.

And Peter de Aliaco saith like wise very plainely, That if it were so, that the consecration should bee by vertue of these fiue wordes (as the holy Church of Rome doth say and beléeue) then should not Christ Iesus haue spoken the truth, when he sayd: This is my body: considering that it was not yet his body, but must first become his body. The other are earnestly against this. Now Armacanus very willing to please both parties, sayth, that they both haue reason, namely, That our Lord should not haue spoken the truth, and yet that it should bee euen so as hee had spoken and sayd. Occam in his Quodlibet questions, hath found out wonderfull sharpe wittie testimonies and authorities, which a blinde man should hardely haue séene without a paire of spectacles: for hée sayth, That when Christ sayd: This is my body, he ment then to speake the same of his body: yet notwithstanding vpon certaine exceptions and conditions, too wit, That the Priest which should vtter and speake such wordes after him, as soone

Armacanus in the 9. booke cap. 5.

as

as hee had ſaid the firſt pretie word (This) ſhould then immediately vpon a ſodaine think vpon two thinges at once: the firſt, This is my body, which now at this preſent ſhall bee ſecretly hid vnder the ſubſtance of bread ſhall become mine owne body hereafter: the ſecond, This body which is now hid vnder the ſubſtance of bread, that is my body, euen now at this preſent time. And this onely ſhould proue true, after that he had thought vpō theſe two propoſitions both at one inſtant. And it ſeemeth, that Armacanus was alſo of the ſame opinion. Petrus de Aliaco, hauing firſt very ſubtilly prated of the matter, both notwithſtanding yet at laſt fall out of the cart, and findeth fault with the opinion of Scotus, grounding himſelfe faſt vpon this point and purpoſe, That the fiue words are thoſe which make the ſport, and tranſubſtantiateth or turneth the bread.

Alas (ſayth hee) it is a ſentence which is not true, and yet notwithſtanding it is no lye: but is neyther fiſh or fleſh. In ſumme, it is as much to ſay, as Giue the Doues drinke. Thomas de Aquino ſayth, That our Lord, by that firſt word, *Hoc*, This, did not teach any thing certainely: but meant to ſay ſimply and in a groſſe maner thus: That

The explanation of *Petrus de Aliaco*.

Thom. de Aquin. 3. part. queſt. 78. article 5.

which is heere vnder the substance of bread, let it be what it can, it is my body. And whereas some will withstand this, saying, That the same is nothing else, but bread, till such time as it be transubstantiated or changed: vnto that hée answereth, Not so. For this sentence (sayth hée) is not fully concluded, till the last syllable, to wit, Vm, be pronounced. And therefore no iudgement can be giuen of the verity or falsitie, till such time as the fiue words be fully pronounced. For then is ỳ matter first cleare, & the bread perfitly changed into the body of Christ.

Vm. the last syllable of these fiue words *Hoc est corpus meum.*

Richardus de sancto Amore sayth, That these words, This is my body, is iust as much as to say thus, The thing, whereinto this bread and wine shall be changed, is my body. Other againe will say, that Christ did not by this word *Hoc*, This, meane the bread: but simplis, the accidentes or qualites of the bread, to wit, The whitenesse, The thicknesse and the roundnesse: and that these wordes, This is my body, is as much to say, as, My body is heere hid Vnder the Accidentes or qualities of the bread.

In this booke of the Trinitie.

The

The holy Bishop Durandus is of another opinion, namely, That Iesus Christ did once consecrate, by his secret power, which is hid and vnknowne vnto vs, and not by power of these wordes. But yet should he (notwithstanding) after that haue set forth by the fiue wordes, the fourme and maner that men should vse to play this part of transubstantiation after him. Insomuch that the Priestes should now consecrate by another power and vertue, than Christ Iesus did. Durandus, reade the 16. chap. of the second part.

Contrary to this, Comestor is of opinion, That Christ consecrated with the same wordes, but that hee did first whisper them out secretely betweene the teeth, and so changed the bread into his body, and the wine into his blood: which being done, hee spake the same wordes alowde to his Apostles. Comestor.

Now let see what good Beare you can brewe of this, and ioyne all these wise heades together, to trye which of them is the wisest of all, and who hath shot downe the Popingaye, Truely, for my part I beleeue neuer a one of them all. For the Catholike Doctours of our time haue beene forced now

againe

againe a freshe to fetch out of a corner, other new, and vengeance wise fetches and strange trickes wherwith to maintaine the matter & make it good against these Heretikes: and yet are not at this present agréed amongst themselues: neither can they tel wherupon to settle and ground themselues. For ỳ good Gardiner (a Goliah amongst the Catholikes) did set forth a great booke vpon this matter and hath found out many quicke wittie reasons, saying, That our Lord, when hee spake these words, did meane a thing which is not to be found: and hee doth name it, *Individuum Vagum*, that is to say, A little incomprehensible winde, or moth, which flieth hence away in the ayre. In summe it is euen as much as a little nothing, hanging by a small silke threed. And then he saith further, That this word *Hoc*, must bee vnderstood of such an *Individuum Vagum*, or flying moth.

Bishop Gardiner of Winchester.

I beleeue verily, that he hath drawne this out of Democritus well, who sayth: That trueth lay buried in a deepe hole: and so in the meane space doth teach for a veritie, That there are many litle wauering things, alwayes shaking and flying

yng in the ayre, which he doth call in Greeke Atomi, ſignifying Individuum or Inſecabile in Latine. And of theſe flying or wilde beſekens ſhould the world by operation of it ſelfe, bee made & brought together. Which fantaſie that good man Epicurus, and all Epicuriſts haue likewiſe followed, and ſtoutly defended. And euē ſo will our Gardiner likewiſe maintaine, that this holy bread god ſhould be made of an Individuum Vagum, and that Chriſt knew well to ſpeake of that matter: although the bakers might very wel proteſt againſt that, & ſay, That they haue made it of good wheate meale: yea, of the fineſt wheate flower with dogges greaſe, and not of a wild beſeken, which is no where to be found. But Ioannes de Louanio, that worthy and profound learned Magiſter noſter, who hath ſo long carried the wiſedome of Louen in his head, that in the end his braine did ware féeble, and he ſtarke mad, that man in his booke which he did write vpō this matter, ſaith, That herein chanced a great myracle, too wit, that the bread is no more bread: but that there doth remaine onely the qualities of the bread hanging in

Gods bread is made of an *Individuum vagum* or wild beſeken

in the ayre, without ground or bottome, as if a Cow should hang vpon a Cherie-tree: & that yet likewise there remaines amongst these qualities a perfit substance of Bread: so that it is still bread, and yet notwithstanding it is no bread.

In summe, you shall finde as many peares as plummes. Yea, is no: and No is yea. Chickins eate hay, and with them horse turdes and good swéete figges are all one.

There are many both high and low speculations, amongst our Doctours, who yet trauell continually (like Asses) to vndoe this knot, and yet cannot bring it to passe: For the déeper they wade in the matter, the more they are wrapped and entangled therein. For they perceiue very well, that it will not come to any good perfection, so that the Bread should become the very body of Christ: for that then it must néeds follow, That the bread died for vs, and that a dead & liueless creature should be our God and Sauiour: and yet would they very faine bring the matter to passe, so that they would séeme to sticke to the word of God: and yet for al that, maintaine & vp-

hold

hold their tranſubſtantiation alſo. They doe well conſider, that they cannot iuſtifie the wordes, vnleſſe they doe expound them ſacramentally, and figuratiuely, as the Heretikes doe, who make no great matter of vengeance wittie queſtions. But our Doctours and faithfull catholikes will neuer come to that bayte, they will rather ſpend both hioe and bayze, than they will recant & giue ouer their opinion: yea, it were alſo an eternall ſlaunder for our deare mother the holy church, and a meane whereby ſhe ſhould ſuſteine to great damage. For Tranſubſtantiation is the very beſt fiſhpond & ſhambles ỹ belongeth to her kitchin: & therefore will ſhe defend that with teeth & naple, and in no wiſe ſuffer it to be plucked out of her hands. Wherfore it is no maruel, that our Doctours had rather, inuẽt new myracles one vpon another, & make new & ſtrange gloſſes neuer heard of before: yea, turne all topſie turuie, neither touching ỹ heauen nor the earth, & braul & chide one againſt another like whores, knaues, & cutpurſes, than they would conſent & agree to doe ſuch a ſpitefull diſpleaſure to their entirely

entierly beloned mother the holy church of Rome, as to ioyne with ẏ Heretikes, her mortal enemies, to fetch out of Paul or out ẏ old Fathers, a Sacramental exposition, and thereby to do iniurie to the worthie Transubstantiation. They are yet besides this, in great difference and dissention about many questions depending vpon the same matter: for they can not conceiue whereupon the qualities of the bread are founded or grounded, considering that it is no more bread: and then, that it cannot be said, that the body of Christ it selfe should bee rounde white, sauour, and weigh, as bread: then whether this weight, this roundnesse, and this colour remaine hanging in the ayre without any prop, or that they are cleane cõsumed, or where they remaine? Item, when the offertory or Oste is broken, what is there broken, whether the accidẽts & substãce of the bread, or ẏ very body of Christ it self? Item, whether this trãsubstãtiated body is so quickly gone, when there commeth a Mouse or a Rat, to gnaw vpon it, or when Mothes or Wormes doe breede in it? Thereof they dispute apace, whether the substance

These questiõs you shall haue in the writers of the Sentences vpon the first and 2. cap. of the 12. dist. and vpon the 1. cap. of the 13. dist. in the 4. booke of the Sentences.

Whether a Rat or a mouse doe eate the body of Christ.

stãce of the bread deth then, wt his accidentes & qualities get him home again, or that the Rats or Mice do gnaw vpon nothing else, but onely vpon the accidentes and qualities, without touching the bread. It is very true that ye master of the Sentences, did leaue of this point very slenderly. For these are his words:

Verely it may well be said, that vnreasonable beastes doe not eate the body of Christ, although it seemeth they doe so: but then, what is it that the Mouse taketh, or what is it that she eateth? That doth God know.

In the booke of Sentences the 1. Cha. dist. 11

Yet notwithstanding, those other doctors which haue written vpon the booke of Sentences are not therwithall satisfied, but wil yet haue a further consideration of the matter: especially considering, that the glosse of Henricus de Vrimaria, written vpon that text, sayth thus: That the mouth of a Mouse is not so vncleane, as the mouth of a Sinner. And all they generally doe teach, that the sinners doe without doubt eate the very body of Christ: Ergo Potlid.

A Mouse and a sinner in the 1. chap. of the 9. dist. in the 4. booke of the Sentences.

Now besides this, yet can they not agrée amõgst themselues to know whe-

ther all the words which they of themselues haue added, which are not writte by the Euangelistes, do serue necessarily to Transubstantiation, or no? For Thomas de Aquino, will stoutly defend, That they are most necessary therunto, & that without them the Tarte cannot be well baked. Now against this Bonauentura, and master Henricus de Gandauo, with diuerse other writing vpon the 4. Booke of the Sentences, say that these words serue onely to beautifie and set forth the other for comelines sake: but it is nédelesse for Scotus to write his opinion: considering that it cannot bee certainely knowne, whether they bée very needful or no. And yet notwithstanding he doth conclude, that the Priest is bound to say them, neither more nor lesse, then as if they were most necessary to the framing or making of the Transubstantiation. And Guido de monte Rocherii, doth flatly confesse, That hée knowes not what to say to the matter.

Wine with water transubstantiated.

Then further they are in contention, whether ỹ water which they do mingle with the wine in ỹ Chalice, is first changed into wine, and after that into blood: so

so that there should be two transubstantiations at once? Or that it is incontinent and by and by turned into blood, as wel as ye wine? And if it become blood, as appeareth it should, by the example of the two Gosseps, of whom I spake before, by what power that can be so, seeing Christ did not meddle with any water, nor the Euangelistes doe not write any thing therof? And then, if the Priest should put more water into it, than wine, (which they doe not gladly, or willingly:) whether then the Transubstantiation should take full effect, or that it would stay, for doubt of drowning in the water?

This question you shall haue in the writers of the Sentences, in the 5. chap. the 11. dist. in the 4. booke.

Item, if by chance, after that the wine be consecrated & turned into blood one should put into the Chalice as much wine more, whether then the first wine should be no more blood, but become wine againe, or that it should bee blood and wine mingled together: either that it should altogether be turned into blood? Item whether a Priest may say and serue masse with vinegre, or veriuice, or with must, or whether for neede wt beere and whether that the beere (after the fiue

Looke in the booke called *Enchiridion sacerdotum*, in the 3. chap. *De sacramento Eucha.*

wordes spoken, and all parts of the transubstantiation well plaied) could do his office as wel as the wine, and leape suddenly out of one substance into another?

Item, if there were viii. or viiii. Offeries, Oules, or singing Cakes, laide vpon the altar, & that the Priest could tell no better then my maide, and so told but twelue, and vpon that intent doe pronounce the fiue wordes, thinking that there were but twelue: then whether al the thirteene should be consecrated and transubstantiated: considering that the intent & meaning of the priest is wholy necessary to the transubstantiation: or that neuer one of them should be transubstantiated, considering that the one hath as much vantage as the other, and not any one of them more base or bastarde then an other, seeing that they all did heare and vnderstand the wordes of the transubstantiation indifferently, one as well as an other.

There are yet (besides these) many other like difficulties, sufficient to make deuout catholike me to doubt, touching this foresaid article of trãsubstantiatiõ: for (I assure you) they trouble the heads

euen

euen of our maisters of Louen, and are oftentimes occasiõ that they must drink two or three quartes of wine the more, and sometimes be so drunk, that they fal from the bench, and catch a red nose: yea and somtime that they dispute the haire from their heads, through the great zeale wherewõ they are warmed, wherby they often fall into drunken diseases, & sometime into Plurisies, whereof diuerse times they die: & so the church of Rome doth faile of her best pillars. And yet for al this, as concerning the highest & most principall article of transubstantiation, they all daunce after one pipe, and agrée aswel in one, as Herod and Pilate. And as touching the rest, they remit that to God, to take care for: for after, that they haue brought forth many cũning triks, and deepe subtile speculations, & brauled about those a long time, and in *Vtramque partem*, that is to say, pro & contra, to & fro, haue reasoned on both sides very Magistraliter, that is, Masterly indeed. In the end they make this conclusiõ: *Sed quomodo hoc fit, nescio, Deus scit*: that is, I cannot tell what to say to the matter, I cannot conceiue how that may

In the 4. booke of the sentences in the distaxe named dist.

come to passe, God knoweth all: And yet notwithstanding, they doe alway conclude this to be an article of the faith, whereof no man must doubt. For our deare mother the holy church wil haue it so. And yet in the meane space, for ỹ better stay of deuout conscience, and something to establish these great douts, they haue ioyntly found out a new practise to prop vp their generall building of transubstantiatiõ, to wit, first a great beame which they call Concomitantiæ: and then a long rib, called, The stedfast intention of the holy Church: wherewith they doe so strongly prop vp this building, that not only Christs body, but the whole Godhead may stand vpon it without falling And if it were so, that ỹ priest did dreme and had no regard to his Masse: yet haue they a remedie for that. For the good intent of the holy Church, is so sure, & vnremoueable, that the intent of the priest is not greatly to be accoũted of, but may wel inough go walke abrod, & se if there be any good chere toward, and that his maid keepe good rule at home. which is a iolly matter. For otherwise if the priest were yet halfe drunk wt good chere the

Whether a Priest being halfe drunken, & in a dreame, can make the body of Christ. &c.

Quen

Eeuen before, or that his maide had chased him, or ẏ but only a fly did come & sit vpon his nose, he might perhaps therby forget his good intent, euen as hée was speaking the holy words, & then should not ẏ bread become a God: which were a perillous matter. For the simple people should then pray to a péece of breade, in place of their God & creator. Therefore cōmeth the holy church now in for a help and doth set forth for a perfect article of our faith, that it is likewise sufficiēt for euery one to beleue whatsoeuer ẏ church beléeues, although they know not what it is. And again it is sufficient ẏ the holy church haue generally a perfect determinatiō ẏ whersoeuer Masse is done, there is the bread changed into God, although it were so that ẏ priest did think only vp on his maid, or on his kitchen. In sūme, there is not a hole but the hellish church hath a peg to stop it withal, she can turne euery thing to the best: so that there is no more difficultie. And if the Doctours and Licentiates, do chide & brall among themselues, that makes no great matter: wée ought to cōmit all these weightie causes, to the iudgement of the holy

Guido de monte Rochern.

catholike church, and must simply and iointly beléeue, That as soone as the fiue words are spoken, that which the Priest hath in his hands, is turned into God, let it then be what it wil, either very bread, or the accidents of bread, or an *Indiuiduũ vagum*, that is, a wild vesekẽ. That is no matter at al to vs, it is sufficiẽt that we know it is our God, which we must pray vnto in the Masse. For the texte is plaine: This is my body, there néedes no glose vpon it. And although it be so, that all the Doctours of Louen, of Paris, & of Colen, cannot vnderstãd it: yet it is sufficient for vs, that we haue fetcht our transubstantiatiõ out of it, and set it forth irreuocably. Although we haue yet many mo other plaine textes, wherby to defend it: which are very plentifully set forth by the worshipfull Eckius, & other worthy Pillars of the holy Catholike church: as specially that which is writte in Ieremy. That when the vngodly Iewish Priestes and false Prophetes went about to bring Ieremie to death, because hee did earnestly condemne their vngodlinesse, they sayd thus one to an other: Let vs marre his brade with woode, or let vs destory the

fruite

fruit to gether with the tree, and roote him out of the kingdome of the liuing. For this now hath our deare Mother the holy church turned for the best vnto our masse priests, as though they had holden this Councel together, and said: Mittamus lignum in panem eius, that is to say, Let vs cast wood into his bread, vnderstanding thereby, that they will counterfeit (in their masse) the passion and death of Iesu Christ, who suffered vppon the Crosse, with a péece of bread. And to this end doe they cause these words to be song yéerely in the passion whereby-on she hath resolutely concluded. That the bread is changed into the very body of Christ Iesus: as is to be séene in the foresaid booke of Eckius, & of other stout Champions of the Romish church. Yea, and likewise to proue that this transubstantiation is neither so wonderful, nor vnnaturall, as the Heretikes, exclaime, that doth Eckius teach out of the Scripture, where the Diuell said to Christ: If thou be the sonne of God, commaund that these stones be made bread. Consider now is not that a plaine declaration, whereto no answeare is to bee made? And by this

Ier. 11. 12.

Mat. 4. 31.

this it is well to be thought, that the diuell would gladly haue had a masse in the wildernesse, but onely that it could not be for lacke of bread. And this may possibly be the cause, wherefore our mother the holy church doth (vpon al the altars, & in al the bookes, where this storie is in hand and dealt withal) cloth the diuel in a friers cowle, to ỹ end men may know, ý he was an holy Heremit, or an Anker, which did very deuoutly say masse in the wildernesse, and therefore doth loke out so Masselike. But when he saw he did lacke bread, then he sought & made meanes to our Lord, to sée if he would erect a new transubstantiation. And now, because this temptation of the Diuel is in the Hebrew tongue called Massah (as is before rehearsed) therefore it is not to be thought vnlike, that our masse hath thereof borrowed her name. For as Satan said: Command that these stones be made bread: so say the Priests in their masse: Command that this bread be made a body or flesh.

The diuell did Masse in the wildernesse.

Massah is Masse.

Wherein the Priests are something more likerish than their master was: for that they will not be contented with dry bread

bread: but that hath his vnderstanding & meaning. Howbeit thus much it is in effect, That our deare Mother the holy church, hath out of this Masiah, or temptation of the diuel, very strongly established her Transubstantiation.

The vi. Chapter.

Establishing the sufficiencie of the Sacrament vnder the substance of bread alone.

WE haue hertofore set forth, that the holy Church of Rome hath directly against the commandement of Christ, against the vse of the Apostles, & against the long continued customs and maner of the primatiue church commanded, That the Lay people should not receiue the Sacrament of the Lords Supper, but vnder one kind onely, to wit, of the bread: as it is plainly set forth in the decree at ỹ councel of Constance, here before declared. But now because it shall not seeme that shee hath much a doe to wreste a text or twaine of the Scripture, and to bring them in to serue her turne, she doth therfore alleadge here manifest texts, wherewith shee doth set all things nete, fine, and in perfect frame.

To

This word being thus alledged by Eckius in his manuel in the 6. chap of Iohn, and all whatsoeuer is betweene both of that drinking of his blood, he hath left in the penne.

To begin withall, it is written in the 6. of Iohn, This is that bread which commeth from heauen, that he which eateth therof should not die. I am that liuing bread which came downe from Heauen: if any man eate of this bread, hee shall liue for euer. And the bread that I will giue, is my flesh, which I will giue for the life of the world, &c.

Note here, now doth he meddle but with the bread (saith Eckius) Ergo the Laie people neede not the Wine. That sounds as well as if a man should make this argument. Christ sayth in the 15. of Iohn, I am the true Vine, you are the branches, &c. Here he speakes onely of the vine, and not of the bread, Ergo the Lay people need not receiue the Sacrament vnder the substance of bread, but onely vnder the substance of a vine. Is not y very well reasoned, to catch the Heretikes in a trap? After that we read, that Christ was knowen in Emaus vnto two of his disciples, by breaking of bread: and there is not one word of drinking: Ergo the Laie people may not drinke out of the Chalice. And if any man thinke that Christ should not there haue ministred a sa-

Iohn. 15. 2. 5.

Luke. 24. 30. 31.

sacrament (as the Heretikes will say) that it is a lie: for our deare mother the holy church hath determined otherwise, declaring that hee did minister the Sacrament two times, once at Hierusalem, for the Priestes, at his last supper: and another time at Emaus, for the Laie people, after his resurrection. And although it is certaine, That these two disciples were Cardinals, and not Laie men, as Eckius inded doth finely maintaine in a certaine place: yet what is that too the purpose? Did you never see Cardinals that were no priests? That is no newes. There are now a dayes ỳ are but yong children, & newly crept out of the shelles. And when all this is said, there is no where written, that these two disciples had shaven crownes, or the priestly character or cognisance: Ergo then must they nedes be Laie people. Now thirdly, we pray thus in the Pater-noster, Giue vs this day our daily bread, & we do not speake of any wine: wherfore then should the Lay people desire to drinke wine in the communiõ? And although ỳ priests celebrate sing the same words in their masse, & yet notwithstãding are not cõtent with ỳ bread:

In his manuel of *Enchiridion locorum communium*, in the cap. of Cardinals, ther. he saith that 27. of Christes disciples were all Cardinals.

Looke in the forsaide booke of Eckius, and when other Catholikes which dos found vpon this argument.

bread: that cannot serue the turne. For the priests must needes haue some prerogatiue, because they are the beloued children of our mother the holy church. Fourthly, Luke in the Acts of the Apostles writeth: That those which beleeued, Act. 2.42. continued in the Apostles doctrine & fellowship, and in breaking of bread, and in prayer: which streightway after he setteth out more amply, saying: And sold their Act. 2.45.46. possessions and goods, and parted them to all men, as euery man had neede. And they continued dayly with one accorde in the temple, and brake bread in euery house, and did eate their meate together with gladnesse and singlenesse of heart, praysing God. Out of this doth our deare mother the holy church conclude, ꝑ the cup ought not to be ministred vnto the Lay people in ꝑ supper of the Lord, because that here is no mentiō made of wine, but onely of Bread. For although in many other places of holy Scripture, all kinds of meats & drinks are vnderstood vnder the name of bread and eating: yet that cannot take place here, cōsidering that our deare Mother the holy Church hath otherwise interpreted the same. And Paul hath directly written

written, That all men should esteeme the Apostles and Preachers as Ministers of Christ and disposers of the secrets of God. For out of this doth our deare mother the holy church teach, That the Priests are to be resembled to God, and are mediators be twæn God and the people, & so by this meanes may freely change or alter the sacraments, as they shall thinke good. Is not this a subtill and double dealing with the scripture? Wherefore then doe these Heretiks say, that wee haue no Scriptures wherewith to defend this our doing, whereas we bring in sacks full of scripture, as all men may see. 1. Cor. 4. 8.

This is set forth by brother Barnard of Luxemburgh, to this end, with the arguments following in the register of Heretikes, in the 12. part of the 4. booke.

And then, touching that they will beate vs with our own rod, saying, That the Church her selfe hath alwayes done otherwise, as may appeare out of the auncient Fathers, Councelles, and Canons, wee care not a poynt for that: we hang that on the Watch: For all that is past and gone, the world is now in another state then it was then. For in those daies they were for the most part all ready to shed their blood for the Christian belefe. And for that cause they did drink the blood of Christ, as the Catholike Doctors

This is written by the foresaid Barnarde Professor of diuinity in the same place before written.

Doctours haue written, according to the doctrine of Cyprianus, saying, how can they shed their owne blood for Christes sake, if they doe not drinke of Christs blood? But now their is no more tydings of those matters: for the holy Church of Rome wil not lose one drop of her blod considering that she hath ynough to do for the defēce of the holy Catholike faith to shed the blod of the Lutherans and Caluinists, like water in the Stretes. And therefore it is not any more needful that the Laie people should drinke the blod of Christ out of the Chalice vnder the substāce of wine. They can digest it wel ynough raw, as it was shed out of the body of Christ Iesus: yet for al that, the Priests haue this aduantage, that they may drinke the blod of Christ both wayes. And yet is not the blod of Christ in the Sacrament, taken quite away from the Laie people. For when they doe eate the whole body, with flesh and bones, it is certaine, that they get in the blod withall. For the before-named Bonauentura doth make mention of a certaine miracle, of one which would not beleeue that there was any blod

Cyprianus in his 2. epistle and 2. booke written to Cornius.

Psal. 72. 1.

Dist. 4. cons. 2.

blood in the holy Oste, or singing bread, vsed in the holy masse, and sodenly there came blood rūning out. And likewise Alexander de Ales doth declare, ỹ vpon a time when the people would haue receiued the sacrament vnder both kindes, there was sodenly before them a platter full of blood, whereof the good deuout people being marueilously abashed, were glad to cōtent thēselues wᵗ the one. And that the blood (vndoubtedly) is with the body we haue here before by many other miracles declared, sufficiently proued. Therefore haue the Lay people no occasion to complain, as though the blood of Christ were denyed them: for euen the Priests themselues are cōtented with one kind, on the good Friday next after the shire Thursday, whē they haue had their sops in good Wastard or Romnay. For then the next day, being good Friday, they sing a dry masse, & keep a Houses banket, as well as the Lay people doe at Easter. Before time likewise, in the Iewish Church the Lay people had no parte of the drynke offerings, but the priests onely. For although that Chrysostome saith, touching this matter, that this is now chaunged

Eckius in his Manuel of Enchiridion locorū.

Eckius and *Lombardus* in the places before spoken of and named.

A lay masse on good Friday.

In the 18. homily or sermon vpon the 2. Epist. to the Corinthians.

ged, and that in this Sacrament the Lay people must enioy the like meate and drinke as the Priests doe, so as now the one hath no more aduantage than the other, as they had in the old Law: yet cannot the saying of Chrysostome any thing serue in this place. For against Chrysostome they will set brother Bernard of Luxenburgh, professour in Theologie, and Iohn Eckius, with all other good Catholike writers of our time, who haue otherwise written & determined of this matter. And as touching that which the Huguenotes doe alledge out of Paul, yea, out of Iesus Christ himselfe, saying: That Paul did command all Christian people, to doe according as Christ had ordained, and as Christ had sayd: Drinke ye all of this: Wee doe answer to that, that this was only a simple permission, and not a speciall commandement: as he saith in another place: Destroy this temple, and I will build it vp againe within three dayes: for that is no commandement, but only a permission, as if hee sayd: If it be so indeed, that you will destroy this temple of my body, I will not forbid you, but I will build him vp againe, &c. In like manner doth our mother the holy Church say, that these words, Drinke you all of this: And,

Chrysost.

This is the answer of the before written Bernar. brought vpon this place

As

As often as you drinke this, you ſhall declare the death of the Lord: Thoſe wordes are thus to be vnderſtood, as though he had ſayd: I doe not will you Lay people to do ſo, but the Prieſts only: notwithſtanding, if you will doe it, and that the Prieſts are contented withall, I will not then be againſt it. Thus you ſee the game is wonne. Now let vs to another matter, tending to the like end.

The vii. Chapter:

Which doth treat of full ſatisfaction for ſins, of the deſerts of good works: alſo of the merits of Chriſts paſſion, and of iuſtification: of the difference betweene mortall ſinnes and veniall ſins, of the aſſured hope of ſalvation.

NOw, ſeeing that we haue ſufficiently ſpoken of the holy Maſſe, & the Sacrament of the Altar, and that our mother the holy Church of Rome doth moreouer teach and ſet forth for an article of the faith, That we by deſert hearing a Maſſe, and receiuing the Sacrament, may make full amends for our offences & ſufficiently ſatiſfie for our ſins: therefore it is now very neceſſary, that Of merits and iuſtification.

that we something treate of satisfaction for sins, and of deseruing by good workes, the rather, because the heretiks do with their Scriptures so trouble vs, touching this point, as they turne both the spit & the rost meat into the ashes: in so much that we shall lose both the sheepe and the fleece, if wee suffer this to be so plucked from vs. And therefore it is necessary to put al good catholike children in remembrance, that in no wise they doe giue any eare to the heretiks, touching this point, for feare least thereby they should bee brought out of the right way, and so by receiuing their goodly reasons & multitude of Scriptures, be perswaded from their due obedience to the holy church of Rome. And to the end that euery man should be warned, and not by negligence suddenly taken in a trap, therfore shal I set out (something more at large) their meaning touching this point, to the end that euery one may see, whether our dear mother the holy church haue not iust occasion so bitterly to curse and banish their doctrine.

Then, to begin withall, they do take vpon them to defend and maintaine by Scrip-

Scripture, That all sinnes are deadly and mortall, because that sinne is the breaking of Gods commandements, as Saint Iohn saith: And That whosoeuer doth not obserue all, whatsoeuer God hath commanded in his Law, is accursed. For Saint Iames doth witnes, That whosoeuer transgresseth in one point of the Law, is guilty in the whole: considering that the same God which commanded the one, did also command the other. Insomuch that all those which commit sinne, are through sinne alienated and estranged from the life which is onely to be had at the hand of God, and so must fall into the hand of death, seeing that The recompence of sinne is death, according to the saying of Saint Paul, whereby all men (without any exception) which are vnder sinne, are likewise vnder the bondage of eternall malediction, death, and damnation: considering that all haue sinned and are fallen away from that life which is of God, into his wrath, and doe thereby become (if the speciall mercy of God were not) the children of wrath, of cursing, & of death: yea and iustly may bee called the very enemies of God. Out of this they conclude,

All sinnes are deadly sins. 1 Iohn 3.4

Deut. 27.26 Gal. 2.10

Iam. 1.10

Ephe. 4.18 Col. 1.21 Rom. 5.12 2 Esa. 15.56

Rom. 6.23

Rom. 7.8.9.10 11.12.22 Rom. 5.2 Gal. 3.21

Ephe. 2.3 Gal. 1.3 Ephe. 1.5 Col. 1.21

Rom.10.23.
Ephe.5.16.
Rom.3.18.
John 1.29.
1 Pet.1.19.
Esa.53.5.
1 Pet.2.24
Esa.53.4.
5.6.7.
Gal.4.4.
Gal.3.17.
Cor.5.21.
Act.2.24.
1 Pet.3.18
Col.1.15.16
John 1.2.3
John 1.4
John 3.15.16
18.36.4.14.5
24.6.35.40
7.38.
Rom.3.22
26.28.30.4.5.
24.5.2
Gal.2.16.17.
20.3. throughly 5.6.
Phil.3.9
Col.1.12.13
Rom.3.24
Ephe.2.8.9
Rom.4.4
Tim.1.9
Tit.3.5.

That in the wide world there is no meane, nor counsell to be found for the payment and accomplishment of our satisfaction, but that all must be discharged to the vttermost farthing: which is as much to say, that all people are vnder the eternall wrath, curse, and damnation of God, considering that the sentence of God being once pronounced, must endure for euer: and a man being dead, and once taken away from life, can neuer restore himselfe againe to life. And thus (say they) there is no more to be said, but al flesh are debters vnto God. But hereby is the mercy of God made manifest, that the punishment of our sins is layd vpon our Sauiour Jesus Christ, the vnspotted lambe of God: that he hath suffered for vs, and taken vpon him our sins: that he, being become man, and hauing put on our nature, hath born the burden of this curse, this wrath of God, this death, and this hell and damnation, and through his diuine and eternall power (for that he also was the only Sonne of God, yea euen God himselfe, and the very author and welspring of eternall life) hath ouercome and clearly taken away the

the same, and hath freely and without desert, by his meere mercy, giuen vnto all those which doe faithfully beleeue in him, life and iustification. Insomuch that they now, in the person of Iesus Christe, as partakers of his Bodie, boldly appeare before the Diuine Maiestie of GOD being assured, that GOD is their good, mercifull, and most loving Father: and doth no more charge them with the burden of their sinnes, but most mercifully forgiueth them their olde and odde debts, and pardoneth them of the punishment which they haue deserued, not through any of their good workes, merits, or deserues, but through the power of the merites and deserts of our Sauior Iesus Christ, who hath made restitution for that which he neuer had: and hath not only taken vpon him to discharge our debts, but also to suffer our punishment, & hath borne the same wholly in his owne person: so that he is iustly called Our ransome, Our Pastour, Our pledge, Our full satisfaction, and the costly price of our saluation, without whom there is no saluation or raunsome, nor redemption in

Eph. 3.12. Rom. 5.1.8.1. 32.33.34 Heb. 10.22

Rom. 2.16 Gal. 4.6.7 1 Joh. 4.19 Esay 49.15 Rom. 4.7.8 2 Cor. 5.19. Rom. 3.25. 4.7 Luk. 1.77 Col. 1.14 Heb. 8.12 Esay 43.25 Ezech. 36.22 Mal. 10.1.11 Esay 43.22 Ezech. 36.11 Jer. 31.34 1 Joh. 2.2 1 Pet 1.19 Psal. 99.5 Esay 51.5 1 Tim. 2.5 1 Joan 2.2 1 Cor. 6.20 Rom. 3.33 Act. 4.12 Colos. 2.10

the worlde. And therfore say they, That whosoeuer will begin to account or reckon with God anew, and make satisfaction or payment vnto him, whether in whole, or in part, of that which they are indebted vnto him, those are wholly quit of Gods mercy, and binde themselues soule and body to the full obseruing of the law, and doe clearely take away and renounce (as much as appertaineth vnto them) the merits of Christ: notwithstanding that by the iust iudgement of God) sinne is so abhominable, that it cannot by any meanes be recompenced, or fully satisfied, but onely by eternall death and damnation, or else by the sweet and most precious offering of the bodie and blood of Iesus Christe, which is (before God the Father) a sufficient satisfaction and remission for the sinnes of all those that haue their full trust and confidence therein. And also they acknowledge, That God doth in the meane space correct his children in this worlde, and proueth their faith by many and diuerse troubles, crosses, and afflictions: partly, for that they shall learne to know very well their misery

Gal.5.2.3.4

Rom.8.55
Heb.9.24. and 10.12

1 Pet.1.7
1 Ioh.5.6. and 4.12
Heb.12.5.6.7
Psal.30.7.8

and

and calamity, and thereby be prouoked the rather speedily to flée to his mercy for succour: partly, that thereby they may become like vnto their master and head Christ Iesus: and with him die from sinne, and rise vp in newnesse of life, and hereafter liue and raigne with him eternally: but they will in no wise consent, that these troubles, crosses and afflictions, should serue any thing for satisfaction or remission of sinnes, no not so much as for the least sinne that can be thought vpon. And likewise they cléerely dissent and dissagree from vs, saying: That all the good workes that any man can doe, during all his life, cannot serue him to any purpose for the remission of the least sinne that euer hee committed: considering that all men (without exception) are of meere duety bound to obey God, to loue him with all their hearts, with all their might, with all their power, in bodie and soule, with thanks, and all that lyeth in them: and to loue their neighbours as themselues, in such manner, as though they had accomplished all this (which is impossible for any man to doe, for that we

I Cor. 11. 32
Rom 5. 3. 4
Heb. 12. 2
Colos. 1. 24
Rom. 8. 17. 28
2 Tim. 1. 8
Mat. 22. 23
Mar. 12. 29

Gal. 2. 20
I Cor. 8. 46
Rom. 3. 9 10
11. 19. 22

Rom.5.12.17 19. Luk.17.10 Rom.8.7 Gen.6.5.8.21 Iohn 3.6

we are dead in Adam, and that all the thoughts of mans heart, and all the conceits of his mind are méere mischief and malice against God, euen frō the beginning (in so much that they should yet remaine vnprofitable seruants, and should haue don no more then they of very duty were bound to do: So far doth it differ that they should be able therby to satisfie God, & make amends for any such offences, as they heretofore haue committed. For if they should come in reckoning by

Rom. 44.11.6

works the we must make a perfect reckoning, & not half a reckoning (say they) otherwise works were no works: but contrariwise, when men do seek for mercy, & not for iustice, then must they (with

Phil.3.7.8 Gal.15.16

Paul, forsake all their works: all their righteousnes, their holines, & all whatsoeuer they haue done, and account the same as nothing to obtaine iustification by faith, through Gods mercy: for otherwise

Rom.11.6

mercy were no mercy. And after this they proceed no further, & conclude in this forme and manner.

Gal.2.16.3. 11 12 Rom.10.5. Esay 1.1.2.58

Now seeing God will not accept any iustification by those workes which hee himselfe commanded in his law, how much lesse will he

he accept theſe works which other men haue deuiſed, and fetched out of their owne heads, which hee neuer commanded? As to hearing of Maſſe, to run from one Church to another, to trudge from one altar to another, to goe on Pilgrimage, to weare haire-cloath, to whippe themſelues, to pull a Fryers hood ouer their head, to make vowes, which God neuer allowed, with ſuch other like wordes, which the holy Church doth eſteeme for very meritorius, and calleth them *Opera ſupererogationis*, That is to ſay, Superflous workes, for that God neuer commanded them: and therefore men may heereby doe more then they are of duty bound to doe. Theſe (ſay they) ſhall not onely bee vnacceptable before God for good payment, but ſhall rather bee eſteemed for falſe coyne: yea, be imputed for very ſlaundering and blaſpheming of God and for a flatte forſaking and deſpiſing of the ſhedding of the blood of Ieſus Chriſts.

Ier.7.12.13 14.9.1: 14 10.8.18.22

Works of the Catholikes.

Eſay 1.15. as before.

O what a matter is this! O helpe bleſſed Ladie of the ſeuen Okes! Help Saint Lewen, S. Rombold, Saint Iames of Compoſtel, with al your ſcallop ſhels, and pilgrim ſtaues: helpe all you ſwéet men and women Saints, whoſe relikes

relikes are deuoutly prayed vnto by our deare mother. How can it bee that thee should be so ouerséne? should then all good catholikes haue hitherto reckoned, and still doe reckon without their hoste? should our foze-fathers haue deserued none otherwise by building Clopsters, Abbies, trentals, masses, and such like deuotions? should all that be lost? O no, I defie that. We will rather forsake the whole Scripture, Peter and Paul, with the whole rabble of them, then that such a slander should rise and take place in the holy catholike, apostolike, popish church of Rome. For if that were so, then should all our decrées & decretals, all our Sentenses & Sententiaries, all ozders & ozdinances, old customs, vsages, priuiledges, & old procédings of the holy church, all masses with the appurtenances, all priests & priestly doings, & so one diuel with another bee cleane ouerthrowne. And then it must néds follow, that the Lutherans, Zwinglians and Caluinists, shall yet againe beare the swing, and all the shozne swarme of holy shauelings, with all the Sophisters & Theologians of Louen, with all the new Bishops, Abbots, Monks,

Monks & Prelats, giue place. To what purpose then (I pray you) should the D. of Alba with his Spaniardes serue, hauing taken so troublesome a iourny vpon him, to stand the Bishops in steade of Sargeants & hangmen: and to set vp the ruined Romish church in her authoritie againe? O no, no, we wil neuer be giuen to vnderstand & beleeue, that the Scripture doth teach this: for otherwise the scriptures must be heretical, and directly against the holy church: and then should the scriptures haue deserued to be burnt as well as the Huguenotes. Well, surely our Doctors of Louen haue likewise perused the scripture, & our new Bishops doe daily reade their seruice and Masse booke, at least when they haue leasure: but they find not this written there: and therefore it is to be thought, that either the heretikes haue other Epistles & Gospels, then is written in our Masse book, and read in the Church: or there is more malt in the mill, then the miller will be aknowne of. For although our mother the holy Church is content to grant the heretikes, that Christ is our right redeemer, & hath sufficiently satisfied for our

sinnes

sins) because it shall not seem they haue vtterly forsaken Christ, and thrust him out of his seat) yet is not that so to bee vnderstood, that he only must be taken for our full ransome & satisfaction, or that he should haue fully made our peace with God the Father, through the offering vp of his body and blood: so as we should now through his merits, be esteemed for righteous, & the children of God, & haue an assured belief, that God hath (for his sake) forgiuen vs all our sins, and is to vs a good and louing father (as these heretikes wil néeds proue by their Bible. No, no, it will not go so easily to worke: we must go otherwise to worke: we our selues must pay our debts with our own mony, & satisfie God sufficiently for our sinnes, or otherwise all would be naught. For it doth not become the mercy of God (saith the councell of Trent) that hee should forgiue vs our debtes for nothing without any former satisfaction. And although it be so, that Paul doth take on him to defend, that Abraham hath no iust occasion to presume of himselfe, before God of any deserts or former works: yea, & saith, That he that workes not, but doth stedfastly beleeue

In the 24. session, *de satisfactione necessitate, &c. Can. 2.*

These are the proper words of Paul to the Romans in the 4. chap. 2. 5. 6. 7

beleeue in him that doth iustifie the vngodly, to him is his beliefe for righteousnes as Dauid also saith, touching the iustification of those to whom God doth impute righteousnesse, without any workes, by these words: Blessed are they whose vnrighteousnesse is forgiuen, and whose sinnes are couered. Blessed is that man to whom God imputeth not sin: yet that holy Ghost of the councell of Trent hath concluded the contrary, saying thus: Whosoeuer will defend and maintaine, that the vngodly are iustified by faith only, and that for the obtaining of Gods mercy, his workes are not need full, let him be accursed. And our Doctours of Louen haue once for all acknowledged and iudged, That God may not impute righteousnesse to any man through faith, vnles, hee bee righteous of him selfe. For consider this is the clusion of the worshipfull and profound learned Magistri nostri, Ioice Rauenstein of Thielt, in his Booke which he now (a while agoe) did write against the Lutherans of Antwerp.

These are the very words of the councell of Trent the 6. session, can. de iustificatione.

In the booke called Confessionis suae Defensa quae nuper edita est à ministris ecclesiae Antwerp. Imprinted at Louen per Petrum Sanctum. 1567. and is written in the 24. leafe.

This pretended righteousnesse (saith hee) doth tend first against naturall reason: for it cannot stand with any naturall reason, that one which had no wisedome in his head, should

ſhould yet notwithſtanding bee called wiſe: either elſe righteous, who hath no inward righteouſneſſe in him ſelfe.

Secondarily, it is ſlaunderous againſt the holy Ghoſt, who hath teſtified and witneſſed of many men in the Scripture, that they were righteous before God: and ſo ſhould the holy Ghoſt bee attached for a falſe witneſſe.

Thirdly, it doth differ from the doctrine of the Catholike fathers.

Conſider now, here we haue a cleare iudgement and irreuocable ſentence: whereupon it muſt reſt, That Paul hath ſpoken amiſſe, in ſaying: that God doth aſcribe righteouſnes to the vngodly without any workes. For, what is ꝑ meaning of this aſcribing or alowing? Our ſharp witted *Magiſtri noſtri* of Louen cannot by their natural reaſons, nor with all their Syllogimes, Quotlibets, nor other ſpeculations, conceiue the ſame: no nor will permit ꝑ God ſhould imputte righteouſnes, or yet couer ſinnes through the merits of Chriſt, to one that were not righteous of himſelfe by deeds, and that had ſufficiently ſatisfied for his ſins by his deedes: ſo that God is not licenced to name things

that

that are not, as though they were, as Paul ascribes vnto him: or to decke vs with a righteousnesse and obedience which we haue not deserued our selues: our deare mother the holy Church of Rome doth esteeme it for a foolishnesse, vnkowardnesse, and blasphemy against God, that Christ only should be our wisdome, our righteousnesse, our holines, & our onely redemption. She wil haue it, that we shall euen of our selues, and by our selues, haue our owne wisedome, righteousnesse, holinesse, and redemption before god, at least, if we wil be esteemed for rightous. She doth esteeme it for a foolish and faithlesse trust, that one should trust to the righteousnes, of any other than himselfe. She will haue it that euery one shall bee iustified by his owne righteousnesse, and by his owne merites, & therewithal satisfie & paye all the sinnes and offences, wherewith hée may bée by any meanes iustly burdened. It is true, That Originall sinne hath some prehemineuce, & that it may not be tryed to the vttermost point. For notwithstanding that original sinne, is Rom. 5. 12. 17. 18. & which makes vs the childrē of wrath,

1.Cor.11.21. Ephe.2.3.

and brings vs to death, yet will our mother the holy church stay a little, & pale in Gods determination, and perswade the best betwixt both saying, That it doth not well become the righteousnesse of God, that he should deale with those which before baptisme haue (through negligence) fallen into sinne, in the same manner, as with those which after baptisme haue willingly and wittingly defiled the Temple of God, and made sad the holy Ghost.

They are the words of the Councell of Trent, in the. 7 sess. sinod. de satisf sacrificium necessitate, & fructu, cap. 8.

She doth plainely acknowledge, that euē at the first houre of their birth, they haue deserued death, and are fastned into the curse and wrath of God: yet for all that, she will take vpō her to be a meane betwéene parties at variance, and bee like vnto Lutter which bettereth all things, and therfore will haue this hold, That God as touching original sinne, shall be satisfied by washing away the same by baptisme, not receiuing or requiring any other satisfaction or ransome for that matter, and for this hath shee also named Baptisme, The first plancke whereby wee are saued in our shipwrack. But I assure you, as touching all other sinnes, she doth sing vs a newe song as followeth:

Si

Si quis dixerit, peccata omnia, quæ post baptismum fiunt, sola recordatione & fide suscepti baptismi, vel dimitti, vel venalia fieri, Anathema sit: That is to say. Who soeuer will maintaine, that all sinnes committed after baptisme, should either be forgiuen, or at least may be forgiuen onely through faith & power of baptisme, let him be accursed. In the 7. session at the counc. of Trent de bapt. can. 10. Sinnes committed after baptisme.

Here you may see now, that this plancke alone is to weake, to beare vs out of the water, so that baptisme is not (in any wise) the Lauer or bath of those that are borne a newe, wherein Christ should haue purged and cleane washed his spouse, that she might become without spot or wrinckle, as Paul goeth about to teach: but emly forsomuch as doth appertaine to the first spot wherwith we are borne, and no further. Neither is now any more a baptisme of conuersiō & penance, as it was in the Apostles time. For ỳ holy fathers assembled in the councel of Trent, haue accursed all those ỳ shal cal it a Lauer or bath, & Sacrament of conuersiō & repentance. And therefore haue they prouided an other plank for vs, wherwith we may swime out of this water (as lustily wt a couple Eph. 5. 25. Eph. 5. 26. Mat. 3. 11. Mar. 1. 4. Luke. 3. 3. Act. 13. 24. 19. 4. Rom. 6. 3. In the 14. session. can. 2. de sacramento pœnitentiæ.

of hogges bladders:) to wit, the Tree of penance, consisting of three branches: namely, *Confessio* that it, Shrift, *Contritio*, that is is, Heartes sorrow: and *Satisfactio*, that is Full satisfaction and a plenarie paiment for our sinnes. For this is the S. Christopher that can carry vs ouer the Sea: and through this shal we receiue once at our Baptisme the grament of innocencie, & being afterwards defiled with sinne, wash the same off againe, and bring all into the right way. Therefore it will be said, according to the vnderstanding of our deare mother the holy church, as many holy catholike Champions haue both said and written, That Christ hath made full satisfaction for Original sinne, and hath fed vs when we could not yet flye: but now that our fethers are full growne we must flie of our selues out of the nest, & helpe our selues: That is to be vnderstood, Wee must from henceforth satisfie and sufficiently recompence for all our sinnes our owne selues. For this is the opinion & meaning of many holy Champions and Pillars of the holy church of Rome, as doth euidently appeare by the before written example of the two Pil-

In the 4. canon of the same Station and in the booke of sentences. lib. 3. dist. 4.

lers

lers. But yet notwithstanding, when all is well considered, this is not yet the very right tune and harmonious noyce which the holy Church commonly useth in this daunce: for out of this might follow, That God should impute righteousnesse to those which are not righteous in themselues: and through Christs merits, and for his sake, forgiuen sinnes without any other satisfaction. I tell you, our mother the holy Church will not meddle with this pretended righteousnesse: She will not remaine in Gods debte, but will cléere the score, and cut off all the nickes of the tallie. Therefore hath shée a little patched vp this, and concluded, That men shal likewise satisfie for some part of Original sinne, and so fully satisfie GOD: because he shal not héereafter report, that he hath forgiuen and pardoned the same for nothing, but for Iesus Christs sake onely. For weigh this well, this is the vtter determination and conclusion of our maisters of the Sentences, That although the merits of Christ are the most speciall desert, through which Gods mercy, and the way into the kingdome of heauen is granted

These are the very words of the schoole maisters like as they are set by Gabriel in the 3. booke of Sentences dist. 20. in the 5. conclusion.

graunted vnto vs, yet this notwithstanding, is in no wise to be reckoned for the onely, whole, and full satisfaction and deseruing: Whereby it doth euidently appeare, that alway with the merites of Christ, there must be ioyned some deedes and workes of those which receiue the mercie and reward, whether it be for themselues, if they be of age: or for another which is not yet come to full yeeres of vnderstanding: which deedes are called *Meritum de congruo, vel condigno*, that is to say, A deseruing worthily obteined, or, A like worthy deseruing.

Original sinne

Consider then, now doth it follow, that for the redeeming of original sinne some meritorious works are adioyned: and specially the merites of the Sacrament, which (as our mother the holy Church saith) doe giue vnto men mercy, *Ex opere operato*, that is to say, For the worthinesse of it selfe, and deseruing by workes. For whosoeuer will say and defend, that the Sacramentes should not *Ex opere operato*, or by their owne worthinesse, present & giue mercy vnto vs: but that faith or beléefe in Gods promises, should be sufficient for the obtaining of mercy, (as Paul saith that Abraham did beleeue

Concilium Tridentinum, sess. 7. de Sacramentis, can. 8.

Rom. 4. 8. 12.

beleeue the promise of God, and it was imputed vnto him for righteousnesse, and did then first receiue the sacrament of Circumcision for a seale to this freely giuen righteousnesse) he is by the councell of Trent accursed, and excommunicated, And because it shal not seeme, that ỹ sacrament of baptisme is not sufficient to deserue the forgiuenesse of sinne, *ex opere operato*, considering that the childe which is christened, doth not there worke, wherby it may deserue any thing therfore doth our deere mother the holy Church say, That the Godfathers deserue it for the childe. And to the ende this deserning may the more freely be put in the reckoning against the accusations of the Deuill, therefore hath our mother the holy church vsed it trimly, & hanged much costly ware about it, as specially strong and mightie coniuring, and commaunding of the Deuill, where through he is forced to remoue streightway, and giue place to the holy Ghost. Item with many holy crosses, which the Priest doth make ouer, the forehead, ouer the eyes, the nose, the eares, the mouth, the breast & the shoulders of the

The deserning by the Godfathers in Baptisme.

Christening of children papistically.

childzen so christed: by the might and power wherof, the Deuil and Originall sinne, are chased seuen mile frō thence, so that his accusation is not esteemed worth a straw. After this is the childe greesed on the nose and eares, with the Priests snot and spittle: which spittle doth bring a meruelous strength with it, as men may well coniecture: so that of necessitie it must thereby receiue the mercy of God. And in the end is giuen vnto it a white cloth, or a kopse, and a ware candle burning, which the Godfathers doe receiue in the name of ỹ child, which surely is meruelous acceptable and welcome vnto GOD, as the holy church doth beare witnesse, euery Easter Eeue, singing vnto the ware Candle, which the Priests doe at that time hallow: *Taliaigitur Domine digna sacris altaribus tuis munera offerimus, quibus te latari religio christiana non ambigit:* That is to say, Therefore Lord we doe offer vnto thee, such worthy presents & gifts vpon thine altar, wherein (as christian Religion nothing doubteth) thou doest greatly delight and reioyce, &c. How must he then reioyce here in, when he shall see all these precious gifts

This is in the Masse booke in orationes ad benedicendum ignem in Sabatho sancto paschæ.

giftes and godly ceremonies together whereby deuout persons haue greatly reformed, and trimly set forth the ordinances of his sonne Iesus Christ: Will not he w a good wil forgiue both originall sinne, and also the rest of the whole debte, seing he is so worshipfully paid with wax, with tallowe, with creame and with spittle? And then doth not he forgiue for nothing and onely for the merites of Christ (as the Heretikes say) but he is satisfied with ready payment. And if he will not yet bee there withall content, then wee will fill his hands with a heape of deseruings of holy Saintes of both kinds, for which only hee must vndoubtedly forgiue the whole debt, yea although it were almuch more, insomuch as there shal not be left one iot vnsatisfied.

But how now, may some deuout Catholike heart thinke, is Christ then nothing at all accounted of, nor regarded, by our deare mother the Holy church? O yes by Saint Mary, for she doth vse him specially to stoppe al holes withall. For if so bee that neither our paiments and satisfactions, nor the merits

rits of saints would be sufficient to discharge the whole debt, but that there should remaine some behind vnpaid, the that must be laid on his necke. But if we be of our selues sufficiētly furnished to satisfie al that resteth, or if we can by some of the saints, to whom we haue good deuotiō get a good surety or pledge which wil answere for al: then we shall haue no nēd to trouble Christ much, we can spare him wel ynough. Then onely, if we haning done our best to satisfie al our selues, or to find a sufficient surety, and yet cannot bring either of both to passe, then sayeth our deare mother the holy church that Christ must come forth, *Vt supplet at nostros defectus*, that is to say, To supply our defaultes, and to stoppe all holes. But now, because al this doth seeme very vnhandsome, and that Christ might perhaps take this in euill part, and perchaunce forsake vs, and cast vs cleane off, and send vs backe againe to our Baalim, and other Patrones, at whose hands we haue first
Iere. 11. 11. 12. sought help, as he hath oftentimes giuen warning by his Prophets, so as then by that meanes we should fal betwixt two stooles

stooles in the ashes, & so bee forsaken on all sides: To avoide this daunger, the Catholike doctors haue a litle strengthened the rampier, and baked the cake after another manner, as may appeare in the said booke of Iodocus of Rauenstein, where hee writeth:

Whereas men doe charge vs, that we teach that Christ should haue satisfied onely for original sinne or other sinnes committed before baptisme, and that then the Masse should satisfie further for the other sinnes, our meaning is not so: and if there by any such which doe so vnderstand, or haue any such opinion, we vtterly renounce their doctrine. In the 80. leafe of the before specified booke of *Iodocus Rauenstein* written against the confession of the preachers at Antwerp.

And truly their particular iudgement ought not to bee applied to any former iudgement of the catholike doctrine touching the Masse: for the very meaning of the holy man Thomas de Aquino, was neuer such: as appeares plainely out of that which he writeth in the third part, vpon the first question, in the 4 article whereof he wryteth: It is most true, that Christ came into this world, not onely to take away that sinne, wherein naturally al the posteritie of Adam are borne, but likewise to the cleansing of all other sinnes.

And

And in the 49. question of the sayd third part: Christ (saith hee) hath released vs from our sinnes, Causaliter, that is concerning the cause, to wit, for that hee is the onely cause of our releasement, through which all our sinnes are to bee forgiuen, as wel those past, as these present, or to come. And then againe: Forsomuch as the passion of Christ, is a sure, general, or common cause of the forgiuing of sinne, it must needes follow, that it bee annexed to the washing away and purging of the sinnes which we our selues haue committed, which is done by baptisme and penance, and other sacraments which haue power through the passion of Christ, &c.

In summe, this is their meaning, That as the sinnes wherein we fel, before baptisme, haue not more aduantage than the other, but must all alike be holpen through penance and sacramentes: which are the right satisfaction, & true ransomming, through which GOD is made at one with vs, and hath forgiuen vs our sinnes. And yet they haue not gotten this power onely of themselues: but for that Christ hath (through his merits and passion) deserued the same: so that by this order, Christ hath now his

his part in all things, seeing that he (in all the merites of the Masse, satisfactiss, and other good workis,) is alway by our deare mother the holy church called to be one. And this office is committed vnto him, that hee shall alway trudge vp and downe, to and fro, farr and neere, with the merites of good workes & satisfaction, as a common messenger, and travell so as they may continue in their full estimatiō and worship. And for that cause it is, that in all their blessings, hallowings, consecrations, coniuring, & bewitching, in all Collects, Secrets, Complets, and in all ceremonies of the holy church, where in they pray vnto God for þ forgiuenes of sinnes, for euer lasting life, and for all other good gifts, either spirituall, or temporall, which she requires in consideration, & the power of her almes deedes, fasting, and abstinence, through merites, keeping of holy-dayes, and by the strength and power of her hallowed waters, salt, candles, palmes, hearbes, oyle, tallowe reliques, holy clothes: and also through the might of the sacraments, the Masse, & merites of Saintes, and such other like thinges:

and

and yet alway in the end they add this conclusion, *Per Christum Dominum nostrum*, that is, Through Christ our Lord, As though they would say, that those ceremonies and creatures, which they offer vnto God, are the right marke to shoote at: but Christ must giue the aime: or else, that those are the true mint or coyne, wherwith they make paiment to God, and do fully satisfie for their debts, and that Christ is hée which doth value and allow the mony for currant. And that this is the very meaning of the holy church of Rome, it is plaine to bee noted out of the decrées of the Councel of Trent: VVherein are accursed and excommunicated all those which will maintaine, that the obedience and merites of Christ should be, Formaliter, that is to say, Euidently, only and of themselues, our iustification, so that wee should bee fully iustified before God, and esteemed for the children of God only through the obedience & merites of Christ. For this do they ascribe only to our own righteousnes, whervnto we are moued of god, whē we haue prepared & made redy our selues to receiue the same: which righteousnes is our own workes, former deser-

In the 6. session cano. 10. *de iustificatione.*

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uings, and satisfactions, & say that wee haue wonne this only out of the merites of Christ, that this our iustification by deserts, as penance, satisfaction, & other good workes which we do, are by GOD accepted, and so entered in his reckning booke for good wares, and sufficient paiment, with which iudgement Iodocus Tiletanus hitteth iump in this sort:

In the foresaid booke written against the Ministers of Antwerp of their confession in folio. 21.

Wee deny vtterly that the righteousnesse and obedience of Christ, should be the onely cause, through which wee are formaliter, that is, euidently and throughly iustified. But like as the first man Adam, through his vnrighteousnes and disobedience was the onely cause, that all wee which are come of him, haue euery one his owne sinne within himselfe, through which he is of himselfe and apparantly a sinner, & an vnrighteous person: euen so likewise it is to bee vnderstood, that the righteousnesse and obedience of Christ, is onely a meritorious cause, where through all those which through faith & the sacraments of fayth, are borne a new in Christ, doe now receiue to themselues a righteousnesse of the father, to wit, euery one his own proper and inward righteousnesse, through which he is iustified of himselfe, and hath obediently

obediently satisfied the righteousnesse of the Lawe, &c.

Whereby is notably to be vnderstood: first that Christ is not our iustification, and likewise that wee must forsake and giue ouer our owne iustification (as Paul perswadeth) to be partakers in the iustification by faith, which is in Christ Iesus: but contrariwise, wee must iustifie our owne righteousnesse, as the Iewes did afore time, and so seeke our saluation at our selues, and in our selues, as before wee haue had sinne and damnation vpon and in vs. Secondarily, out of the same we vnderstand, that wee are not borne a newe, only through Christ, but through beleefe and the sacraments, in Christ, that is to say, That Christ is the onely cause that our workes are our full accomplishment and satisfaction, which are vnder this word Sacramentes conteined and vnderstood: and yet of their own might (as is before said,) *Ex opere operato*, can beare vs a nay, and iustifie vs. For this (by our deare mother the holy church) is the perfect and natural description of the sacraments, That a sacrament is properly

1. Cor. 1. 30. Iere. 23. 6. 33. 16 Phil. 3. 8. 9. Rom. 10. 3.

perly called, not onely that which is a signe or token of Gods mercy, but also, Forma, that is, the very effect and substance of the hidde mercy, so that it doth both signifie the same, and is a cause of the same. So that the Sacraments doe not onely signifie sanctifying, but also of themselues sanctifie: and doe (as the glosse specially setteth forth) make vs righteous, *Ex opere operato*: that is, Out of the merites of our workes, & of our selues. So that the sacraments, containing vnder them our deuotions, and our owne workes, are the only naturall and proper cause of our saluation, & doe make vs Formaliter righteous: but Christ only Causaliter, that is, for that he commeth in as a generall and farre fetched cause. They are the principall, they haue the rudder in hand, and stirre the ship: but Christ may yet help to row as a grumet or simple mariner, though this friendship be vsed to him for his credit, that he is called to be one of the councell, to haue his aduice, how is best to stirre the ship: yea, and men report by him, that he (among the rest) is one of ỹ most principall occasions that the Shippe keepes good course: where otherwise

The master of Sentences in the 4. booke. 1 dist. cap.

Henricus Bri. marus, in on the same distinct.

it might either bee loſt vpon ſome ſand, or broken in peeces againſt a rocke. And therfore, when any good & deuout catholike man lies a dying, we doe not vſe to breake his head much with Chriſt, nor to trouble him greatly with faith & hope (which he ought to haue in the death and paſſion of Ieſus Chriſt) but he muſt ſpecially be put in remembrance of chriſt, to receiue his God, & to be anoynted: and then after to haue a ware candle by him, with a Crucifixe in his hand, and ſo perſwade him to the building of ſome chappell or Monaſtery, & to appoint a trental of ſoule Maſſes, & to remember Vigils and annuall or yearely prayers, & ſuch like. And if Chriſt be (by chance) ſpoken of, that doth commonly happen, to the intent the better to ſet forth & preferre the ſaid Maſſes, Vigils, and annuals, & the reſt of the baggage: for Chriſt of himſelfe is not ſet by or eſteemed at all. In ſumme, Chriſt is only neceſſary and fit to ſerue the holy Church of Rome, her purpoſe in this point, and that is, to coyne good money of bad and naughty mettall. For if Chriſt had not died, God would without doubt, that all men

ſhould

should have fulfilled his law fully in all points: he would have judged all things according to his word and Law, without having any respect at all to our devotions and meritorious workes, or to Saint Francis, or to Saint Dominikes order. And besides that, hee would in the end have punished all breakers of his law, with eternall malediction, death, and damnation, without having any regard at all to our merits or satisfaction.

But now, seeing that Christ died, the holy Church of Rome may now fill him a hood with hay, they may boldly cast his commandements in a corner, and thrust in, in steade of them, their owne ordinances, good intents, and devotions, and with spittle, water, ashes, and dust, salte and tallow, oyle and ware, fire and smoake, shells and bells, leaping and running, springing and dansing, satisfie and pay him: hee must take all in good part. Provided that men continually make this the foote of their prayers, namely: *Per Christum Dominum nostrum*: for that is the butter that doth better all things. And heere-

withall he is by and by satisfied & pleased: Hane not the Catholikes then a good and gentle God, which is content that they pay him with muſſell ſhelles? But that is not to be marueiled at, ſeeing that when they haue playd with him a good while, hee ſuffereth them euen to eate him vp, and deale with him as the cat with the mouſe.

Yet notwithſtanding, for that hee ſhould not bee heereewith offended, as though men did mock with him, becauſe they do make no ſmall account of the breaking of his lawes, they haue to eſchew that inconuenience, ſpelt his leſſon to him before hand, and very ſubſtantially and cunningly haue determined and iudged, That all ſins are not deadly, but that there are but ſeauen deadly ſins onely, which (altogether with their branches and fruits) haue deſerued death: The reſt are altogether ſmall, ſimple and veniall ſinnes, which hee may not puniſh by death, but with a ſmall rod, ſuch as doe ſerue to beate children withall. And hereupon thee hath valued all her deſeruings & ſatisfactiõs, euery one according to his price, to the vttermoſt peny: and ſo hath committed the

Deadly ſins.

Veniall ſins.

the balance to S. Michael, with open commission & charge, that he do iustly wey all the sinnes and offences of the Catholikes against the troubles which God hath sent them, and likewise against their good deeds and merites, vppon this condition, that if the said troubles, good deeds, and merits be but an ounce or twaine, or some small weight lighter that the other, then Christ shall make that good by his death and passion. But if the difference in weight should bee great, so as it were to bee considered vpon, then must he, to counteruaile and make the weight euen, put into that scale some good deeds, &c. As building of Abbies, Halles, Pilgrimages, Paternosters, and Aue maries, ware candles, holy ashes, holy water, Popes Bulles, pardons, grey friers cowles, girdles, S. Iames shels, and other like stuffe: til both the balances wey alike. But now è contra, if the good deeds, merits, &c. be ỳ heauier. then shall the surplusage be kept against another time, to help a good friend withall, or to rid some silly soule out of Purgatorie. And our mother the holy church hath had much adoe in this mat-

S. Michael receyueth the balance.

When as the merits are to light.

When the merits are the heauier.

ter to bring the balance to a iuſt weight & value, to make al things euen, betwixt the offences of men, & the punishments of God, and to approue that to bee the right way: which notwithſtanding ſhe hath ſtrongly fortified with plaine ſcriptures. And in eſpeciall where S. Iohn Baptiſt ſaith: *Facite fructus dignos pœnitentiæ*, that is to ſay: Bring foorth fruites worthy of repentance. For out of this hath ſhe concluded, That the effect & nature of the punishment & ſcourge of God muſt be equall with the effect & nature of the crime. Well conſidered, that the operation of good workes is not needfull to be ſo great, or ſo many in one that hath don leſſe ſins, as in him that hath committed a great deale more ſinne, &c. And therefore, whenas God doth viſit any man in this world with pouerty, ſickneſſe, hunger, trouble, or any other croſſe, he muſt likewiſe haue thoſe valued againſt his ſinnes and offences. And if it be found, that the croſſe and punishment which God hath layd vpon him, bee of greater importance than his ſins haue deſerued, as our mother the holy church of Rome will ſuppoſe that oftentimes it is, then

The maſter of the ſentences in the 4. booke the 16. diſt. in the firſt chap.

then must the surplusage of that bee by some honest meane recompenced: or if it be such as cannot wel be recompenced by God, then it shall be shut vp and kept in the chest of indulgences and pardons, to serue the turne of such as shal haue néed of it: for that shall at some conuenient time be scaled together with a Bul, and then some profit will come of it: as our deare mother the holy Church hath concluded: alleging for that purpose a plaine and euident text of Iob, saying: O that my troubles and sorrowes might be weighed, and my paynes deliuered vp in a paire of ballance! They should be found heauier than the sand of the Seas, therein is it that my words haue ouerslipped me. Consider now, out of this hath our deare mother the holy Church gathered, that Iob was contented to come to a reckoning with God, & haue his crosse & punishment weighed against his offences: and if his crosse & punishment be greater then his sinnes, (as shée supposeth,) then will shée that the surplus of the weight shall bee shut vp in the Popes chest, to help some other good fellow withall for a little money, and so bring him out of daunger. And

Iob 6.2. which is to this purpose brought in by *Tilmanus in Encheir, Eck, in titulo de indulgentiis.*

to the end that hereafter no babbling, or processe, should happen in distinguishing which are light and venall sinnes, and which are heauy and deadly sinnes, and how euery sinne is to be esteemed: so, that purpose hath shee fetched out of her cofer, with her key, called Allegorica expositio, a trim Scripture, thereby to declare those things sufficiently, beginning thus:

Venialll and deadly sins.

Looke vpon the first chapter of the 2. part.

That like as in the beginning the Serpent did first intice the woman oft to sinne, and then the woman brought the man to the same: so haue wee now likewise the witnesse within vs, which is the Serpent: and then more, the wisedome or the principall vnderstanding, which is the man: and last of all, the knowledge or the simplest parte of vnderstanding, which is the woman: and this man is the same, which by witnessing of the Apostle is called, The image and honour of God: and the woman is the same which by the Apostle is called, The honour or beauty of the man.

The master of the Sentences in the 2. booke, 24. dist. 9. cap.

Is not this wel and profoundly philosophied of our mother the holy Church of Rome? I cannot thinke, but that the Master of the Sentences, was somewhere

where in the bottoms of a deepe Seller: when hee found out this profound ſpeculation. For otherwiſe it were not poſſible, that hee ſhould haue conceiued theſe profound ſecrets, of his own head. But now let vs heare further of the matter.

Now there is (ſaith he) a ſpirituall marriage and a naturall coniunction betweene the man and the woman: and out of that is to be conſidered, which is a deadly ſinne, and which is a veniall ſinne. For euen as the Serpent did by perſwaſion abuſe the woman, and the woman the man, euen ſo it falleth out with vs. For as the inward conſent is the Serpent, which accepteth the accompliſhment of ſinne, and ſo perſwadeth the woman, that is the knowledge or leaſt branch of accompliſhing: and then when as by ſome reaſons they are brought to conſent to the accompliſhing, then it commeth to paſſe, that the woman doeth eate the forbidden fruit, and then preſenteth or offereth of the ſame to the man: and ſo, when ſhee hath entited the vnderſtanding, or principall deſire that it doth giue conſent to the ſame, then hath the man eaten of the forbidden fruit likewiſe. But now, if the full accompliſhing remaine ſticking in the minde and cogita-

cogitation and taketh not full effect, then it is but a very small veniall sinne: but when only the simple pretence is willing thereto, to wit, the lust and desire of the mind or thought without any further full pretence and trauell, to bring the same effectually to passe, then hath the woman onely eaten of the apple, and not the man: who hath by his owne strength subdued his will, that it proceeeds not to the performing and finishing of the worke: and yet in that case it is sometime a deadly sin, and sometime a veniall sinne, according to the continuance of the time. But if in the meane space there follow a perfect and resolute desire to accomplish the same, then hath the man likewise eaten: principally in consenting resolutely with pretence of accomplishment: and in that case it is a damnable and an heauy sinne. &c.

A great trouble of S. Michael for to weigh th merits.

Surely this will try Saint Michaels wittes, and put him to his trumpe, how to obserue this rule in weighing and iudging these sinnes, vnlesse hee come first for a while into the Vniuersitie of Louen, or to the Sorbonists of Paris, there to loyter, reade ouer, and learne to vnderstand the glosses and expositions of the Master of the Sentences: I know no

no other meane for him how to deale, vnlesse hee can finde out in one place or other, some subtill Doctor of diuinity, and make him so much his friend, that he will help him thorow with the matter: and yet notwithstanding, the principall knowledge and speculation may well be brought to passe & considered, as, That we are not (of duty) bound to loue God with all our hearts, with all our minde, and with all our might: in such sort, as he by his law hath commanded: seeing that the soule can separate her self from him, and giue ouer her selfe to sinne, and yet not plunge so deepe therein, as to fall thoroughly into Gods wrath: yea, there is great recompence deserued at Gods hand, when as a man is prouoked to sinne, and to fall from God, and that by his wisedome hee doth withstand the same: so as the Serpent onely doth eat of the forbidden fruit: as the Master of the Sentences hath in another place written. In the 7. chap. of the same dist. vpon the last Canon.

Therefore it is that our mother the holy Church of Rome hath expounded that which our Sauiour Christ set forth in the fift Chapter of Saint Matthew,

(As

(As to loue our enemies, not to do euill for euill, not to desire another mans wife, and such other like sayings more:) after the Pharisaicall maner: As, that it is no speciall commandement, but onely a counsell and aduise: and that therefore no man is bound to obserue and kéep the same, but such as haue professed & vowed chastity, as Monks, Ankers, and other such like. Whereby doth euidently appeare, either that God hath wholly created and shapen the soule, and heart of man, or at the least, that his lawe is not altogether spirituall, cõsidering that he hath not the full gouernement of the spirit, only through this occasion, that reason did not consent and agrée wholly to sinne. For in conclusion, you may not esteeme sinne thus, as though all that is done against Gods law and commandement, were a deadly sinne and could not be recompenced by deseruing or satisfaction: but all sinnes and offences must be weighed in the balance of our mother the holy Church of Rome, who saieth thus: That for all ordinary and light sinnes and offences, a man may sufficiently satisfie with saying a Pater noster, and an Aue Maria, with

In the 4. booke of the Sentẽ. in the 4. cap. the 16. dist.

with knocking vpon the breast, & saying, Peccaui, with holy water, and especially with hearing of a masse: as for deadly sinnes, the like must bee done, but yet with much more feare, efficacie, and deuotion. And to say all in all, satisfaction is necessary and requisite for all sinnes, according to the qualitie and quantitie of the same. And although a man should wholly returne to God, yet cannot that helpe, vnlesse hee make full satisfaction. For whereas these heretikes do say, That whensoeuer a sinner doth conuert and repent him of his sins, God doth pardon and forgiue him: yea, in such sort, as he doth wholy forget the sins committed, and casteth them as far from him, as the East is from the West: yea, and sinketh them down euen into the bottom of the Sea: yea, maketh them consume to naught, euen as smoake, or as a clowd, insomuch as they are not once more thought vpon, euen like as hee doth also vtterly forget all the good deeds that a man hath done, which in the end doth giue himselfe to mischiefe.

Ezech.18.21
Ierem.31.34
Heb.8.12.10.17.
Psal.103.12
Mich.7.19
Esa.44.22.
Ierem.50.20
Ezec.18.24

Take heed of that saying, for it smelleth of a Faggot. For our mother the holy church of Rome hath specially concluded, That God doth not forgiue any sinnes,

sinnes, vnlesse a man doe first make full satisfaction and payment for the same to the vttermost and last farthing: shee can allow that hee forgiueth the sinne, but not the punishment: and for that cause must hee likewise bee well recompenced, doing after this manner: As if a man should pardon his debter all whatsoeuer he did owe him, and giue him to vnderstand, that he cancelled his obligation, and in the meane space caused him to bee arrested and cast into prison, there to remaine and lie till the whole debt were payd, euen to the vttermost mite. Were not that great mercy vsed, and a liberall pardoning of debtes? After that manner will our deare mother the holy Church of Rome haue that remission of sinnes vnderstood, which we haue obtained through the blood and passion of Iesus Christ. For the blood of Iesus Christ (saith hee) hath washed away the sinnes; but holy water, the Masse, and such other like satisfactions, doe deliuer vs from the paine & punishment, or rather, the blood of Iesus Christ hath troden the path, by the which Masses, Pilgrimages, Holy water, and other satisfactions may runne post after our

Christ should pardon the offence, but not the punishment

Lord

Lord God, to put him in remembrance, to pardon vs of our punishment which wee by our sinnes haue deserued. And they perhaps should come too late, then are the merits of Saints in a readinesse to shut vp and make euen the rest of the reckoning and account. For our deare mother the holy Church of Rome sayeth plainely, by speciall texts of the Scripture, That God doth neuer clearely forgiue and pardon the punishment for sinnes, through the merits of the blood and passion of Christ, without a former satisfaction For all the Scriptures and examples, which the Lutherans and Huguenotes, alledge and bring in, to proue, That God doth chasten his children with plagues and punishments, to the end, to bring them to perfect knowledge and vnderstanding of their misery and calamitie, and to proone their faith, or that hee will (thereby) bring them from the diuelish dissimulations of this world: all this doth our deare mother the holy Church of Rome alledge, to proone, that GOD hath onely forgiuen them the offence, but not the punishment: as appeareth by the example

example of Adam, who although, after his fall, hee receiued comfort againe at Gods hands, yet was he well punished, euen by bodily death, and with many calamities, sorrow, and troubles, by the which he made satisfaction.

And likewise, take example of the Prophet Dauid, who hauing grieuously offended God, and afterwards returned by repentance, obtained forgiuenes of his sinnes: and was yet afterwards, notwithstanding this, sharply punished: so forth of many other examples. For our mother ỹ holy church wil in no wise allow, That God did so punish them, onely to the end they should so feele his mighty hand, as they should euer after walke in feare and obedience: and acknowledging their owne weaknesse, should learne with more expedition to call on him for help: as the very words of the scripture doe set forth: for that is altogether Caluinistrie: but she will haue it plaine, That those punishments were as a ransome and payment made, wherwith they did pay or satisfie God: and make full recompence for their faults and offences: yea, and that they thereby destroyed,

deserued, that such as now call vppon them, should be released from their punishment. So that it helpeth not now, whatsoeuer these Heretikes alledge out of the Scripture, to proue, that if God should enter into iudgement with men, by their dedes, no flesh should be saued: nor that one man amongst a thousande were able to answere him: for that man doth dayly, yea, continually and euery minute, fall into so many sinnes, ouer and besides those whereof his own conscience doth incessantly accuse him: if God should once begin to punish according to the greatnesse or multitude of sinnes, there should be neither ende nor measure in punishment: yea, that al the righteousnesse of the holiest men, is nothing els but as stained cloth: in so much that their good workes cannot in them selues stand in any stead before the iudgment seat of God: how much lesse are they sufficient to make full satisfaction for sinnes and transgressions? Also, where they say, that God doth not punish vs according to the desert of our sinnes, there by to make full satisfaction for the same, but as a good Father doth

Psal. 143.2. Psal. 130.3. Iob. 9.3. Psal. 19.13. Iob. 15.10. 14.4. Psal. 40.13. 38.5. 1. Cor. 8.46. Esai. 64.6. Psal. 143.2. Rom. 3.20. Galat. 3.16. Psal. 103.10.

Psal.102.10. Heb.12.6.7. Iohn.5.17.

chastise his child, to the intent he may be warned and amend. and many such like places they bring in, too long to be rehearsed: for they are all but literall sentences, and therefore cannot serue the purpose of our deere mother the holy Church of Rome.

And likewise whereas these Heretikes doe alledge the theefe hanging vpon the Crosse, to whom Christ did not once make any mention of satisfaction & recompence: and also of Paul, and of a multitude of such other, which haue obtained onely by Gods meere mercy forgiuenesse of their sinnes, through Christ and for his sake, beeing pardoned aswell of the punishment, as from satisfaction for the same: for that Christ had not only taken vpon him our sinnes, but likewise the punishment for the same: We passe not a point for al that: for they are al nothing else, but particular & special examples and priuiledges, whereof wee will make no account, nor esteeme thē for any perfect rule. For this rule established at the councel of Trent, must néeds remaine stedfast for euer, to wit, that God doth not pardon any sinne entirely, vnlesse a man

man haue first made ful satisfaction, and suffered condigne and deserued punishment for ꝑ same. And this wil we proue wonderfully by an inuincible argumẽt. Heare now a little e mark wel, for heere the Elue lambes. These heretikes must nẽds (whether they will or no) grant this, That no mans sinnes are forgiuen him without penãce. And now you must consider, That penance is nothing else but a punishmẽt for sinne. For lo ke, thus the Maister of the Sentences doth write: *Pœnitentia dicitur à puniendo, quod quis pro-nit illicita quæ commisit*: that is, Penaunce commeth of punishment, or pyning, whereby a man doth punish the euil which hee hath committed. Ego this matter is cléere, and the Heretikes catched in a snare. For wheras they wil (perhaps) say, to wind themselues out of the nert, That this is a stark lie, & an alleheadie vaine, considering that this word, Pœnitentia is nothing else in good latin, but Penitentyesse or repentaunce: it is deriued not of the word Punire, To punish, but of the word Pœnitere, that is to say, Penient or sory: all this cannot helpe them. For to that we answere, That our deere mother

In the 4. booke of Sentences in the first cap. dist. *Pœnitentia.*

the holy Church hath nothing to doe with their new heretike Latin, the hath Latin of her selfe, which is called Monkish Latin, or Scullarie Latin. In such latin a Spanish chaplain of the Emperor Charles 5. did speake to a Germaine at Asburge, and said: *Latinū nostrum non est sicut vestrum*, Our Latine and yours is not all one. And therefore it is sufficient for vs, that Poenitentia is so to be taken in our Latin, and so it must be, though the Crow should be no bird. And therefore is this certaine, and with out all doubt, as was concluded at the councel of Trent, that whosoever will say, that atwell the punishment as the offences we forgiuen, and that full satisfiction is nothing else but but a perfect faith, whereby we faithfully beleeue that Christ hath fully satisfied for vs, he is accursed & excommunicated! so that in conclusion no sinne is forgiuen without full satisfaction. And now considering that so long as we line, we are neuer assured, whether our satisfaction is of our God fully accepted and allowed, because it may happen that the receiuers haue kept the same in their hands, or else that our payments be not currant in heauen

In the 4. session can. 12. *de sacramento poenitent. &c.*

or

or some other such thing, by reason wherof our tally should not be allowed by Gods auditors, therfore hath our holy mother, vpon this point cõcluded, That no man can assuredly know or say, that his sinnes are forgiuen him, or that he shall bee iustified before God without any doubt, or to be assured of his mercie. For this was the determination and conclusion of the holy fathers at Trent, as followeth:

VVhosoeuer saith, that to the remission of sinnes, it is needfull for all men steadfastly to beleeue, that all his sinnes are cleerely forgiuen him, not hauing any doubte of his owne weakenesse and insufficiencie, let him be accursed. The Councel of Trent.

For, notwithstanding that our Lord hath promised this vnto vs, without any doubt, & confirmed the same by his promise, that he will (for Christes sake) be our merciful God and father, & þ he will no more thinke vpon our sinnes, but will cleerely forgiue and wash away the same, for his own name sake, and not for any of our desertes: yet may not we credite him fully so far. For, although he say plainely, That he will not think vpon our sinnes to iudge vs according to the same: Ier. 31. 34. Ezech. 8. &c. as before.

yet wil the holy Church of Rome haue vs take good heede to the matter, least it should happen and chaunce otherwise: and therfore wil haue vs to consider wel before hand, and make good prouision of our merites, and supererogatory, or superfluous good workes, to fill his hand with those, and so to content and please him, as men please children with puppets and counters. Notwithstanding al that Paul saith, That all they that are the children of God, haue the spirit of God, and are led by him, and hee beareth witnesse of them, that they are the Children of God, and thereby they cry Abba, Father: and saith, that those which haue not this spirit, are not of Christ, considering that al those which are in Christ, & do faithfully beléeue in him, & haue their recourse to him, with perfect and stedfast hope through their beléefe in him: and That God who abounds in mercie, hath (through his inestimable loue wherewith hee hath loued vs) when wee were dead in sinne, made vs aliue againe in Christ, through whose mercies wee are become holie: yea, and hath raysed vs vppe againe, and placed vs in the Heauens by Christ Iesus, iustifying vs of his meere mercie

Rom. 8. 14. 15.

Ephe. 3. 22. 6. Ephe. 2. 4 8.

cie through faith: not through our ſelues, but through the gift of God: not by workes, leaſt any may ſhould boaſt himſelfe: ſo that from henceforth none can charge or blame the electe of God: for it is hee onely which doth iuſtifie them, who therefore can condemne them, ſeeing that Chriſt hath ſuffered for them? So that they are aſſured that neither death, nor life, nor Angell, nor rule, neither might, nor power, neither any thing preſent, nor to come, neither highte, nor depth, nor any other creature, can ſeparate them from the loue of God, ſhewed in Chriſt Ieſus our Lord: With many ſuch other like things which Paul ſpeaketh off. But all that cannot helpe. For our mother the holy Church will haue that vnderſtood onely of ſuch, as haue and are aſſured of the ſame by ſome ſpeciall reuelation, and of ſuch as truſt ſimply vpon Gods word and promiſe. For ſhe hath reſolutly concluded, that ſuch a manner of beleefe ſhould bee nothing elſe, but a flat and vaineglorious preſumption. But when a man doth truſt to his own merites, good workes, & ſatiſfaction, then he is aſſured to come out with his iuſt reckoning: or at ye leaſt if

Rom. 8. 33. 34. 39.

The Counceil of Trent. 6. ſeſſ. 9. cap. Decret. de iuſtificatione, in the Iudgment of the Emperour Charles the 8. cap.

if there haue not béene ynough done héere in this world, that shall be after in an other world accomplished and paied to the vttermost farthing: in so much that he shall not remaine one mite in Gods debt. For to that end and purpose hath our deare mother the holy Church of Rome ordained the blessed Purgatorie: whereof we wil now make further declaration, and proue it to be as well grounded on the Scripture, as the merits and satisfactions, whereof we haue now already spoken.

The viii. Chapter.

Wherein Purgatory is established aswell by Scripture: as by inheritance. And heerin are likewise intreated the remedies & helpes whereby the silly soules are released out of Purgatory.

Purgatory, and how soules are redeemed out of it.

HEere is to be considered, that Purgatory is founded, & hath his groūd out of the holy Scripture. For if Masses are founded vpon the Scripture, as we haue already certified, thē surly we may not make a bastard of the Masse of Requiem. And now, if it be so, that ẏ Masse for Requeum is foūded vpon the scripture then

thē no doubt there must néeds be a purgatory. But now let vs bring forth (for the proofe héereof) special textes of scripture. First note, how there is written by Paul to the Corinthians, That no man may lay any other foundation, but onely vpon Iesus Christ. And so whosoeuer doth builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble, euery mans work shall appeare: for the day shall declare it, & it shall be shewed in fire, and the fire shall declare euery mans worke what it is, &c. This hath our deare mother the holy Church vnderstood, meant, and set forth of Purgatory: And although out of this it should follow, That all maner of persons (without exception) as well he Saintes as shée saintes, which our holy father the Pope hath canonized, yea, and the very Popes themselues should danse in purgatory, as wel as Jack and Tom, with the rest. But considering how that doth not agree in one with the beléefe of the holy church of Rome, in respect of the superfluous good workes, which those Saints haue done for themselues, and for their good friends, more than they were of ducty bound to doe: therefore she

1. Cor. 3. 11. 12. 13.

This text is by all Catholike writers alledged and specially in the 4. booke of Sentences, cap. 10. dist. 21.

Peruse the booke called *Compendium theologicum, lib. 7. cap. 1. Bernardinus de Bustis, in rosario*, in the second sermon in the first part.

the properly and wisely concludeth ther-
vpon, That those soules onely which depart
out of this world without any deadly sinne,
and before they haue sufficiently satisfied by
penance, for their veniall and quotidian sinnes,
shall remaine a certaine space in Purgatorie.
and be there broyled and sodden, till such
time as they shal (with soule Masses, Pardons,
or indulgencies) be hailed out of the pan or
chaldron, as with a flesh hooke. The which
is worthy to be noted, considering that
which is thereout concluded: as first,
that (as heretofore is declared) al sinnes
are not deadly, neyther deserue euerla-
sting damnation: and then againe, by
this you may perceiue that which of late
wee did speake off: namely, That the
death and passion of Iesus Christ, hath
purged but only our originall sinne, and
not our daily sinnes, for which we must
make full satisfaction our selues. And
whereas the Heretikes say, that Paul
doth not (in the foresaid text) meane
any thing at all of Purgatorie, but
meanes onely to speake according as
the text importeth, and as many ancient
Fathers haue expounded and vnder-
stoode the same of the fire of the holy
Ghost,

Psal. 66. 12. Reade Bellarm. and other Catholike writers and specially the booke of Scri.

In the 7 cap. of the 2. part.

Originall and daily sinnes.

In the councell of Trent in the 7. session canon 10. and 14. sess. cap. 8.

Ephanius in his booke named Ancoratus speaking of the doctrine of Trent, saith that it is the onely foundatio & writing in the text of Paul for this purpose.

Ghost, which doth in time trie & cause to appeare plaine all doctrines: namely those which take their foundati s of Jesus Christ. And they say that good doctrine and godly learning shall in this proofe remaine stedfast: but babblers & false teachers shall consume like hay, or stubble, before the fire. With all this we haue nothing to doe: for that is but an exposition after the letter, & not after the spirit or allegorie. It is sufficient for vs, that our holy mother the church of Rome, hath vnderstoode Paul otherwise, and applied his text vnto Purgatorie: like as she hath applied the words of the Euangelist, where hee saith, That it was a custome amongest the Iewes, to weepe ouer the dead, For thereby hee hath concluded, That the Jewes did beleeue, that there is a Purgatorie, because (as shee thinkes) it had beene a great follie of them, to weepe for the dead, vnlesse they did beleeue there was a Purgatorie: so that it is a thing very credible, that those which wept so sore ouer Steeuen (as in the Acts of the Apostles is declared) did thinke none other, but ẏ he was gone into Purgatorie

Reade Eckius and oher writers vpon this Math. 9. 23. Luke. 8. 52.

Act. 8. 8.

ry, notwithstanding that hee had seene Iesus Christ sitting on the right hand of God the father, and sealed the testimony: witnesse of him with his blood. Thirdly, Purgatory is clearly proued out of the plaine textes of Paul, who

Phil. 2. 20: saith, That in the name of Iesus all knees do bowe, those that are in heauen, those vppon the earth, and those vnder the earth. Surely we will not haue this vnderstood of diuels: Ergo then it must needs follow, that it is spoken of the soules which lay burning in Purgatory. For thus sayth

Apoc. 5. 13. S. John in the Apocalipse touching the same matter: And all creatures which are in heauen, and in the earth, & vnder the earth, and in the sea, and all that are in them, heard I, saying. Blessing, honor, and power, be to him that sitteth vpon the seat, and vnto the lambe for euermore. Where vndoubtedly hee doth vnderstand & meane Purgatorie, according to the exposition of our deare mother, the holy church of Rome. And by this you may perceiue that Pythagoras was not far different or disagreeing in beleef from the holy church of Romes beleefe, when as he said, That mens soules departing from their bodies, did enter into beastes

beastes. Cōsidering now that John here and Dauid in other places, doe witnes, that the creatures vnder the water: yea the fishes themselues do laud & prayse God, and that the same is vnderstood by our holy mother the Church of Rome, of the soules that be in Purgatory, she hath not without great appearance of truth concluded, That there is likewise a Purgatory, in the bottome of the Sea: by which reasons it appeareth, ẏ the soules of drowned men, place themselues in the bowels of fishes. And it is possible that this was ẏ occasion which moued Pythagoras to forbid his scholers the eating of fish: considering specially with all, That S. Patriks purgatory in Irelād, lies fast by the sea side, neare vnto a mountaine called Hecla, where our mother the holy Church of Rome doth beleeue, that the silly soules are as if punished in yse, as in fire. So that by good reason, there might haue beene added vnto the same sentence of Paul, That the trying and shewing openly of the workes of such as builde vppon the foundation of Jesus Christ, is not only by fire, but likewise by water & by yse. For the holy church

Reade Eckius in his Enchiridion.

S. Patrikes Purgatorie.

Psal. 66. 12. Reade Eckius and other Catholike writers and specially the booke of Sentences.

vnder-

vnderstād that place where it is writte, We haue passed thorough fire and water, And Virgil the wise Poet, which had so good vnderstanding of the sacrifice of ẏ Masse, as is declared before, hath likewise placed Purgatory by a Sea, or by a great water called Lacus Auernus, which lies not very farre from Rome, in the Kingdome of Naples, where he describes to be the entrie and forefront of Hell, & then setteth forth Purgatorie, with all the paines and torments, which the soules doe suffer, so perfectly and well, that a man would thinke that oure deare mother the holy Church of Rome hath kindeled her Purgatorie with his fire, tongues, and bellowes. Insomuch that our Catholike Doctors did not amisse when they proued their Purgatorie, by the authoritie and testimonie of Virgil. Now, if so bée that it were so, that there were no Scripture to proue Purgatorie by, yet would the inheritāce and possession of it, teach vs sufficiently, ẏ there is a Purgatory. And therfore we néede not to trouble our selues much, in bringing out ẏ booke of the Machabées for a witnesse, and thereby cause ẏ heretikes

In the 6. booke of Aeneides.

Dantes in his booke called Purgatorie and Margarita Philea.

Virgils purgatorie.

tikes to mocke & ieast at vs. For they say, that ẏ booke is so far off frõ being allowed for an auth & tike book of holy scripture, ẏ the writer & authour of the same, did desire to be pardoned & borne withal, if he had not writen so sufficiently as he ought. And men may further cõsider, what account is to be made of his writings, seeing he did so greatly praise one Razis, who ripped out his own bowels & slew himselfe, because he would not fall into the hands of his enemies: which vndoubtedly was a detestable deede, & directly against Gods cõmandemẽt. They declare likewise, ẏ neither by Christ, & his Apostles, nor by the whole congregatiõ, in three or foure hundred yeeres space, ẏ was neuer esteemed nor taken but for Apocrypha, to wit, for the writing & setting forth of a man, and not for the vndoubted word of God. And yet they say beside this, that if they should accept ẏ booke, yet is there nothing written therin touching Purgatorie, but onely a praying for the dead, in respect of the resurrection, & not in any respect of satisfaction by Purgatorie. And therefore wee will not breake our heades greatly

2 Machab. 15. 29. 40.

2 Mach. 14. 43. 46.

Reade what *Eusebius* of *Meliton* writeth in the 4. booke of his histories cap. 26. And reade *Augustine* in his 2. booke against *Gaudentium*, cap. 23. *Hierom* in his prologue vpon the Machabies.

ly about this matter, but will establish our Purgatorie strongly, by inheritance and possession.

Besides that, I leaue the Priests purses vnspoken of, which is a Soueraigne soking and drawing Purgatorie, as euery man may both spy & feele. And yet besides this, we find by certaine and vndoubted testimonies of our auncestors, that many soules haue appeared, & haue plainly said, that they were extreemely punished in Purgatorie, and therefore haue heartily desired that men would helpe them out of it, with masses, almes pardon letters, and Buls: as it is written of Pope Benedick 8. himselfe: and as the Legend and other Catholike bookes testifie, which are full of such worthie matters and notable examples: so that there is no occasion to put any maner of doubt concerning Purgatorie.

The *Legenda aurea*, and the *Vita patrum* are ful of such stuffe.

Fasciculus temporum and other histories.

And further, we do find diuerse euident and very true histories of Odilius Purgatorie, in the kingdome of Scicilia, in the mount Ætna, which flames continually where the silly soules are burnt & broyled like dried herring, or like Westphaling hammes, or gamōs of Bakō which haue

Odilius Purgatorie.

haue houng feuē yeres long in ẏ smoke. And this was the occasion that moued. Pope John 8. through ẏ great pitie that he had vpon the sillie soules: and by the good and ripe aduise and counsell of the foresayd Odilion which was a holy Father, and Monke of an Abbie called Clunie, to commaund and ordaine, that al wayes the next day after Alhallowes day, a solemne day of deuotion should be kept for all Christen soules: which order is very precisely followed and obserued by our deere mother the holy Church of Rome, & many yéeres of pardon giuen & granted to all those, which vpon that day do deuoutly visite the chātrie priests & Masses of Scala Cœli, vsing their purse liberally for that purpose, and to haue a trentall of Masses, a sackfull of seuen Psalmes, and thrée or foure pokes packt with Pater nosters, and Aue Maries, all wel measured and filled, whereof to make a present to the sillie soules in Purgatorie for that is euē fit meat for their mouthes and they are as wel refreshed with those dainties, as though they were wrapped about the head with a wet clout in a cold morning. And yet beside all this, the ho-

All Soules day.

ly church of Rome hath sought al maner of meanes & waies to refresh, cool, and ease the paine of the silly poore soules, which lie in the great heat of purgatory gaping for aire, as a carpe doth for water: all which meanes shée hath digged out of the holy Scriptures.

All these 15. helpes and remedies you shal finde euen as they are here written in the booke called *Sermones discipuli de tempore & de sanctis, cum Promptuario exemplorum.*

For, to beginne, shée hath appointed burning Candles, which be set vp to light the poore soules in the darke places of Purgatory: because it is written, Christ is the true light, and whosoeuer doth followe him, walketh not in darkenesse. And therfore hath our holy mother practised, that at euery corner of the hearse, a cãdle shal be set burning, for ỹ the dead should be forgiuen and pardoned of foure sundrie manner of sinnes: which he hath committed, to wit, in thinking, in speaking, in doing, and in suffering.

Secondarily, shée doth succour the poore silly soules with censing: for thereby they are released of the horrible stink which is in Purgatorie.

Thirdly, she doth relieue them with holy water, which must bée deuoutly sprinkled vpon their graues, with a sprinkle, that thereby they may be cooled

and

and refreshed of the great and extreame heate of the fire: for it is written: Asperges me, Domine, Hyssopo: Thou shalt sprinkle me (O Lord) with Hyssope: which is to be understood, that the Person or Curate, shal all to water my graue with a holy water sprinkle. For you may well consider, that Dauid was dead and buried, when he spake these words, & his soule was in purgatorie: otherwise, our deare mother would not sing this daily in the name of the soules departed.

Therfore must this holy water nedes as much profit thé, as a couple of Egge shelles: which is apparãt by ỳ holy scripture. For it is written in the Gospell of S. Luke, That the rich man, when he lay burning in Hell, did require onely a drop of water, to cole his tongue. Then consider now, if a drop of water can succour & help the soules ỳ lie in Hell, how much more shal ỳ swéet holy water cole the soules ỳ lis in purgatory, when it is so swalhed & dashed over all the graue with a swinging holy water sprinkle.

Fourthly, they are greatly relieued by the offering of bread & wine: for through the might of such an acceptable offering

the soules are sedde and refreshed of God.

Fiftly, with Vigils, of three, fiue, and nine lessons, with De profundis, with Requiescant in pace: and with such other like pleasant songues, as Job and Dauid soung, when they lay in purgatorie: For our deare mother the holy Church of Rome hath applied all such matters vnto Purgatorie.

Sixtly, they are relieued by fat offerings: for that the soules are maruellous glad, when the Priests get many offerings. And indede, it is a most sweet morsell for their mouthes.

Seuenthly, with praying to the saints and thee Saints, and with singing of Letanies, Diriges, and Ryrieleisons: for there are many & great indulgencies graunted vnto them.

Eightly, with fasting & kneeling. For there is a plain text in the decrees, which saith, That the fasting of the liuing, is the hope of the dead.

Ninthely, when men doe pay for them such debtes as they left vnpaied.

Tenthly, when men do for thē workes of mercy, and especially when they are done

done by Priests, Monkes, or Friers.

The xi. when their executours accomplish and fulfil their last willes, and testaments, especially if they haue bequeathed any thing, either mony or lands, to any Abbie or Cloister.

The xii. when any man shall doe for them such penance as they haue left vndone when it was enioyned them by their ghostly fathers.

The xiii. when any man performeth for them such vowes of pilgrimages, & other like deuotions, as they made in their life time, and yet haue not kept them.

The xiiii. when men do pardon & forgiue them such offences, as they haue, committed against any person or persons, he or shee, in their life time.

The last reliefe, and the best of al, is, when mē cause Masses to be song or said for them: for ꝺ is far aboue al remedies, because it is a godly drawing plaister, which hath not power only to draw soules out of purgatory, but also to prick mony out of mens purses. And that same Requiem æternam being three times soung in the Masse, is such a pleasant

medicine, that (in a moment) it doth cleane take away all the paine and griefe which the soules suffer, & bringeth them fast a sléepe like dormice, in so much that they féele no more smart, neither at the stomache, nor in the backe: yea, and though that their bladder were puft vp like a Cowes vdder, so that they had not the power to pisse a plumb stone, yet with that medicine they should in the twinkling of an eye, be as sound as a rotten apple.

Nunnes of Leyden in Holland

And yet now, besides all these good and wholesome meanes before specified the good and holy Nunnes of Leyden in Holland, and all other Couentes of that profession, found out an other helpe of great importance: for euery day, betwéene Michaelmasse and all Saintes: after that the Vigils of ix. lessons bée song, then geeth ỳ Mother or Prioresse of the Cloister into a darke chamber, with a great rod in her hand, and then come the Nunnes in thither one after another starke naked, euery one alone, and turne vp their bare buttockes: yea, some of them as naked as my nayle, and so lie downe before the Priorésse, and there

there receiue holy discipline for the soules in purgatorie: for, for euery ten girkes that one of them doth so receiue, there is a soule deliuered out of purgatorie, and flies vp into heauen without any stay. Is not this now a goodly matter? I beléeue verily, ỳ all the rest of the Nunnes of other professions wil doỳ like, though it were but euen for good manner sake, & that the Father or Patrone of ỳ Cloister doth vse to execute the office many times, when the Prioresse is sicke, or otherwise earnestly occupied.

And now (besides al this) Durandus writeth, That euery Sunday and holy day, the soules doe play. For seeing that God hath commaunded, that on the Sabbaoth day all people should rest from their labour: it is great reason, that the silly soules should bee relieued of their paines on those dayes. In consideration whereof, it appeareth a maruellous charitable déede of our deare mother the holy church of Rome, to haue instituted so many holy dayes (besides Sundayes) & commanded them to be solemnely kept, because the soules may vpon those dayes rest themselues, & go a playing: for that it is to be

Soules doe rest and play on Sundayes and holydayes.

thought, that they obserue as well the precepts of the holy church, as Gods cōmandements: otherwise they were no better thā Lutherans. And now we know very well, that there commeth no Lutheran into Purgatorie: for Purgatorie is only for the good Catholike which hold fast on the church of Rome. So that it is verely to be thought, that the poore soules are as wel holp vp with so many idle holy dayes, as with the Nonnes discipline on their bare arsses: yet it is to be considered, that albeit this, they must be praied for on Sundaies, & other holie dayes, as well as on the worke dayes whe they lie scortching & scalding in purgatorie: for that hath our mother ẏ holy church specially cōmanded, being thereunto moued by ẏ exāple of a good fat Abbut, who (as Durandus saith) because he had forbidde his Monkes, to pray for the soules in Purgatorie, vpon Sundaies & holy daies, but only vpon worke daies, he was vpon a time (by the poore soules) catched & very sore beaten & wounded, & by ẏ meanes forced to reuoke & breake his former order & cōmandement. And surely, ẏ was but reason: for although ẏ

In the. 7. booke in tit. de officio mortuorū, nu. 2.

sillie

silly soules haue some playing dayes, yet I assure you they pay ful deerely for it at other times. For the paines which they suffer there, are so extreame, ẏ our doctors write of a truth, That there was a soule which had lyen. 30. yéeres in Purgatory, & at last there came an Angel, who did bid the soule choose, whether it would tary yet one short winters day in Purgatory, or that it would returne into the world againe, and there doe a maruailous hard penãce, to wit, for one long hundred yéeres space, should goe barefoote, and tread stil vpon sharp iron nayles, eate nothing else but browne bread, and drinke bitter Gal mingled wͤ vinagre, and weare a cloth of Camels haire next the skinne, and a stone vnder the head in place of a pillow. This soule did choose much rather to doe all ẏ same hard penance in earth, than to tary one day longer in Purgatory. Consider now what a sharp biting sauce mustard is: for as it is written in the Decrées, There is no earthly paine, or martyrdome, to be compared to the paines of Purgatory: yea, that holy man Thomas de Aquino saith, That the paine of the fire of Hel, and the fire of Purgatory.

This is copied in a manner word for word out of the booke called *Sermones discipuli de tempore, & de sanctis, promptuarie exemplorem* in the 160. Sermon of the soules.

Capit quidem aliud dist. 23.

Purgatory, is all one, and that they differ nothing at all, but that the one is but temporall, and the other is eternall. So that it was not without iuſt occaſion, that Virgil ſet a partition of Yron and other metall betweene thoſe two fires: although ſome men be of opinion, that the partition was but a pale made of Maincſcot, which (becauſe it was of Wode) was long agone burnt away: ſo that now hel & purgatory enter both in at one hole, & are both but one fire. Which is the occaſion that ſome take vpon them to ſay, That the fire of Purgatorie, is pift out: although there be other learned men, which bring in another occaſion, whereby it is happened, that there is now no partition betweene Hel and purgatorie, but that they are ioyned together.

Amic. lib. 8.

Hel and Purgatory both but one kitchen.

For it is written in a certaine Hiſtory: That there was a good holy Pope, which was very deſirous to know of his Secretarie, beeing a good wittie and learned man, whether (as he thought) he might giue a generall pardon at once, for al ſuch ſoules as were then in Purgatory, and ioyndly with all pardon a like all ſuch as ſhould hereafter be condemned thither: ſo that after, there ſhould

This is written in the Apologie of *Bernard Ock.*

The Pope and his Secretary common of indulgences and pardons.

be

be no more neede of Purgatory. Wherevpon his Secretary did demaund of him this queſtion againe: Whether hee did not verily thinke, that if it were ſo, that hee had ſuch power, if hee did not then verely beleeue that all his Pope predeceſſors haue had the like authoritie in their times? VVhervnto the Pope aunſweared. Yes ſurely, conſidering that all his power and authoritie came from them. Then the Secretary did edmaunde of him againe: whether that of many Popes and holy Fathers, which had poſſeſſed that place before him, there were not one of them ſo merciſull and louing towardes the poore ſoules, that had taken vpon him to doe that charitable deede, if his power did ſo farre extend?

Vnto this the Pope aunſweared, As touching that, he knew not. Wherevpon the ſecretary gaue him full reſolution, ſaying, I can te'l then certainely: Once our Lorde Ieſus Chriſt, chiefe Biſhop of all Biſhops, and Pope aboue all Popes, had full power and authoritie to doe the ſame, for hee was almightie: and he had alſo the will to doe it, for that he was moſt merciſull: and did likewiſe beare an infinit affection and loue vnto all mankinde, in ſo much that he did effectually

fectually and fully accompliſh that matter, So that it is not needefull for any man to trouble himſelfe any more about that matter, ſeeing he hath (by offering vp of his body) obtained a pardon of God the father, and ſealed the ſame for euermore, with his owne pretious blood for the redemption of all faithfull ſoules, paſt, preſent, or to come. So that now there falles no more condemnation or iudgement vpon them, neither ſhall they neede to feare death, Hell nor Purgatory, but depart out of this life directly into euerlaſting life, as hee himſelfe doth playnely teſtifie by Iohn the Euangeliſt in the goſpell.

Chriſts indulgence and pardon for all chriſtian ſoules.

Iohn. 3. 18. Ioyn. 5. 24.

Now ſir, out of this will ſome men maintaine, That Purgatory is cleane taken away, euer ſince this great & generall pardon came: in ſo much that diuels are come to dwell there, and haue now brought hel and purgatory all into one kitchen, where they broile their ſoules, and turmoile them at their pleaſure. And for that likewiſe, that good catholike Doctor Barnardus de Buſtis doth defend this caſe with the teſtimonie and witneſſe of Gregory: That the fire of hel and Purgatory are kindled together, ſaying

Purgatory condemned.

ing, *Nam (vt inquit Gregorius) subeodem igne electus purgatur, & damnatus crematur.* That is to say, For (as Gregory saith) with one fire are the electe purged, and the damned burned. And therefore it is, that our deere mother the holy Church in the prayer called, Offertorium, which she singeth cõmonly vpon All Soules day, and in the Anniuersary, doth put no difference betwixt Hel and Purgatory: for these are the words which she doth vse:

In his Booke called *Reserum* in the 3. part the 2. Sermon.

Offertorium on all soules day.

Domine Iesu Christe, Rex gloriæ libera animas omnium fidelium defunctorum, de manu inferni, & de profundo lacu, libera eas de ore leonis, ne absorbeat eas tartarus, sed signifer S. Michael repræsentet eas in lucem sanctam. &c. That is to say:

O Lord Iesu Christ, King of glory, deliuer thou all faithfull soules out of the power of Hell, and out of the deepe lake: Deliuer them out of the mouth of the Lyon, that they sinke not downe into Hell, but that thy standarde bearer S. Michael may bring them into that holy light, &c.

Wherein they now plainely call purgatorie, hell. And in an other Collect which they doe sing vpon the same day, they call it, Regiones tenebrarum, that

is

is to say, The Religion and place of darkenesse. prayng vnto God, that Saint Michael will or may doe somuch, as to deliuer them from thence. In summe, they make but one hole, and one lake of those twaine. Howsoeuer it happeneth, whether the pale that was between them be burnt, or that Purgatorie is pist out, I wot not, it is too profound a question for vs, and therefore we will commit the disputation of that matter to the Doctors of Louen: They may (perhaps) tipple out a flaggon of wine or twain, in the matter, before they agrée vpon it. It is inough for vs, that we haue proued purgatory sufficiently, not onely by plaine textes of holy Scripture, but also by inheritance and possession, & so established it, as there is nothing to be said against it.

The ix. Chapter.

Intreating of indulgencies & pardons, proouing & establishing the same by scripture.

Indulgencies and Pardons.

NOw it doth follow, that we intreat of pardons & indulgencies, which of necessitie must proceede out of the foundation of Purgatory, especially if you do

minister

minister vnto it a glister of Parchment, Wax, and lead: for that hath a wonderfull operatiō in it, sithence it doth refresh againe our dere mother the holy church of Rome, and maketh her lustie, though she be something troubled with a laske: although indeed she is now waxed so old and vnwildy, as glisters cannot help her greatly, especially so long as these heretikes are still gaping after Scriptures, and will beleeue nothing, vnlesse it be set downe and confirmed by the bible. Now therfore I will send them to the Epistle of Paul to the Colossians, where they shal finde, that Paul saith thus, Now ioy I in my sufferings, which I suffer for you, & fulfil that which is behinde of the passions of Christ in my flesh: for his bodies sake, which is the congregation. Alway prouided, that they shall not vnderstand nor interpret this text after their mindes, nor after the letter: to witte, as though Paul did meane nothing els, but that he (as a member of Christs body) doth follow Christ his head, in suffering for the loue of the congregation, and strengthening of the same: for this interpretation is heretical & doth not wel agre with the interpreta-

Col. 1. 24.

tion

tion and beléefe of our deere mother the Church of Rome. But they must know & confesse, that Paules meaning in that place is that the passion of Christ is not sufficient to satisfie for all our sinnes, which we haue cōmitted since: for those must euery man make satisfactiō for, by good workes and pardons, & with bulles and indulgencies: for to that end serue the merites of such Saints, as haue bin canonized by Popes, & the blond of their Martyrs, which suffered in defence of the holy Church of Rome: and furthermore, all the meritorious works, which S. Francis. S. Benedict. S. Dominick, & other holy Fathers haue laide vp for a helpe, which were superfluous and more then they were bound to doe. For all these merites and good workes, layde together vpon a heape with our merites and superfluous good works, which we haue in store ouer & besides those which must first answer for our sins: Al these (I say) ar shut vp in achest togither, wher of our holy father the pope hath ẏ keies to kéep & doth distribute them to euery persō according to his discretion: wh̄ is commonly according as euery man doth annoint his hand

Petrus Asoret in Catholica assertione de lege.

Looke for this in the *Extrauag.* of Pope Clement 6. *Rubric. de pœnitent. & remis. cap vnige. Dei filius.*

Item in the writing of the treasure of

hand with golden oyle: For this ſame golden oyle is of ſuch ſtrength an vertue, that there is no offence, knauery, ſinne nor abhomination ſo great, but it will be healed & made cleane with the ſame, as is plainely to bee ſeene in the *Taxa pœnitentiaria Apoſtolica*, that is, In the booke of reckoning, or tare regiſter, where the pardon & price of all ſins, is ſet vpon certaine ſummes of money, which are ſet and tared in the popiſh or apoſtolike penance chamber: but now among the reſt, the Pope dealeth moſt liberally with ſuch as come to Rome, in the yeare Jubilie, & of do there deuoutly viſite the Graues or Tombes of Peter, and Paul: for thoſe haue full remiſſion of all their ſins, *à pœna & culpa*: & therewith are the two Apoſtles marueilouſly recreated: for out of that may Saint Perer note, that the prayer of Chriſt for him, when hee ſayd, I haue prayed for thee, that thy faith ſhould not faile, doeth there receiue full effect, when he ſeeth the people ſo deuoutly diſpoſed to goe viſite his tombe & graue. And by this now is that likewiſe (which wee alledged out of S. Paul) fulfilled, inſomuch (doubtleſſe)

Churches take out of the Collection or maſter Iohn de Fabrica ſuper relax. Item, the gloſſes cap. ante. ext. de pœn. & remiſ.

This is plainly ſet out in the gloſſe in capit. antiq. de pœn. & remiſ.

that they haue great pleasure, when they see such deuotion vsed, & surely do laugh withall, as though they had the twthach. The holy church of Rome doth yet bring forth other texts of importance, for the establishing of indulgences, as specially, where Christ sayd vnto Peter: I shall give vnto thee the keyes of the kingdome of heauen: which are to be vnderstood, the keyes of the Chest before mentioned, wherein that rich treasure is shut vp, which can neuer be emptied nor diminished: for if it were possible, that all the people of the world did goe to Rome in one yeare of Jubilie, that euery man might receiue full indulgence and pardon, yet should the same Chest bee no more emptied thereby, then the Ocean Sea should be, with taking out of it one spoonefull of water: or S. Goddardes mountaine bee diminished, by taking from it one handfull of sand: as is plainly set forth by a very trim & fine verse, as followeth:

Mat. 16. 19

This standeth likewise plainly set forth in the said glosse, and is confirmed by many Catholike Doctors.

Mille licèt sumant, deperit inde nihil.

That is to say:

Though thousands take, and none said nay:
Yet nothing wastes or weares away.

And

And now, how necessary & profitable this is, to our holy mother the church of Rome, it doth appear plainly out of this, That onely the indulgences, with the letters of pardon, and the *Reservationes pectorales, mentales, regressus generales, & speciales accessus*, with other such like trifles moe, are worth to the Pope of Rome in France onely, above two hundred thousand Crownes a yere: so that throw all Christendom, it doth amount to above ten millions of Crownes, which is a pretty summe.

In the booke called *defensa Parisien. Curia pro libertate eccl. Gal. Ludouici 11. oblata anno 77.*

But what should I talke much of the Pope? It is not long ago, that a simple gray Fryer called Samson of Millan, being by Pope Leo 10. appointed (amongst other) for one of ỳ gatherers or receiuers of the money for Buls & Indulgencies, had within a little space, gotten so much money for himselfe, that hee did offer to giue 120000. Ducates in ready money, to be chosen Pope. In summe, al indulgencies, pardons, iubilies, and Buls, with the rest of ỳ Popes authority, are lightly to be proued & declared by scripture, if men will vnderstand them rightly, & according to the exposition of our deare

120000. Ducates offered to be made Pope.

mother the holy Church.

The x. Chapter.

Which doth treat of the supremacy of the Pope, and prooueth and establisheth the same by Scriptures and examples.

The Popes power.

NOw as touching that which is to be saide for the supremacy, and authority of the Pope, that is to be proued by so many clere and strong testimonies and witnesses of Scripture, that I can scarce tell where it is best to begin. But I may take first the best knowne & plainest text, where Christ said: I say vnto thee, that thou art Peter, and vpon this *Petra*, (which is to say, a stone, or a rocke) will I build my congregation, and the gates of hell shall not preuaile against them, &c. For by these few words, to begin withall, it is witnessed (after the spirituall exposition of the holy Church) that Peter is the firm & stedfast foundation of the church) for thee hath nothing to doe with Christ in this matter:) as Clemens hath verie worthily set forth in his Epistle written to Iames the brother of our Lord. And againe, heere is not to bee vnderstood by Peter, the person of Peter the Apostle: but in

Mat. 16. 18

Cap. Ita dominus dist. 19. capit. omnes dist. 22. cap. 1. non turbetur 24. qua. 1. and in the 1. decret. in the beginning of Clemens epist.

in the name of Peter, are our holy fathers (the popes) pointed vnto, as with a wet finger. For whereas ỹ heretikes will say, that Peter was neuer at Rome, it is a starke lye. See I pray you their folly: wel his head and bones lie there yet at this present in a golden Chest. And yet besides that, not onely this Legend, but likewise that holy man Lippomanus, and the booke called Speculum Historiale, that is, The Mirrour of Histories, made by Vincentius Lirinensis, doe perfectly set forth, That Iesus Christ mette him without the towne gates of Rome: And being demaunded by Peter whither hee was going? Hee answered, I am going to Rome to bee there crucified againe: and a while after was Peter crucified, and that vpon the same day, and place, and vnder the Tyrant that Paul, iust a yeare before, was put to death: yea, after that hee himselfe had borne Pope, and gouerned that Sea fiue and twenty yeares, by the same token that his seate which was hewed out of a Purphyre stone: and the Albe wherein hee sung his first Masse, doe both remaine yet for a memoriall. And although Saint Luke doth testifie that

S. Peters history of Rome

Capit. Quamuis 21. dist. cap. sacro sanct. dist. 22. cap. beati 2. Quæst. 7. capit. Fundamenta de electione & electi potestate.

Reade the Acts of the Apostles where is treated of *Cornelius* the captaine of the councel at Ierusalem, of *Peters* imprisonment & in many other places.

he continued very long at Hierusalem: yea, and that in the very same time that hee should haue beene at Rome, by the reckoning and calculation of our deare mother the holy Church of Rome: and that Paul doeth seeme to agree with the same, where hee writeth, that the time that he lay in the prison in Rome, there was not one of the faithfull that did visit or assist him: I leaue to say, that Peter should then haue beene Pope: but all this cannot perswade vs. For that is to be answered, that Saint Luke might be ouerséene in his writing, and I thinke hee was no good Arithmetician: or else we may say (as diuers Lutherans thẽselues confesse,) that one body may be in two or three, or moe sundry places, at one time. And touching that he had perhaps forgotten that Peter was Pope of Rome: as is apparant by that he writeth to the Galathians, where hee saith, That Peter was appointed for an Apostle to the Iewes, and he himselfe to the Gentiles. Or else it may be well answered, that it was not decent for Peter, being a Prince, and Duke ouer all the Apostles, to goe séeke or visite such a simple

Gal. 10. 2. 7. 8

ple fellow as Paul was, lying in prison: Considering how Pope Gregory the 7. his successor about ỳ yere one thousand and seuenty, did suffer the noble Emperour Henry 4. who came in the cold winter, simply clad, bare headed, & barefoot, most humbly desiring to haue accesse to his holinesse, being then in the towne of Gamisen, his holinesse did (as is before said) suffer him to tarry before the gates of the towne, three dayes without once looking vpon him, or sending to him. I let alone that hee would once stey a foote to goe meete him, being in the meane space passing his time and dallying with his Curtesans, and with the Dutchesse Matildis, who yet at last did make intercession for the Emperour. Wherefore, is it not to bee thought then, that Peter did likewise stand vpon his grauitie and reputation, without much going to the prison to seeke Paul, or visit him? Especially considering, how busie he was to appoint and set new Prelats in euery place. For it might perhaps bee, that Peter was not very well at ease: or diuers other occasions might cause it. But this is alway to be beleeued, and holden for a truth

Gregory 7.

The Emperor Henry the 4. This doth Platina write, Bonno Cardinalis, and other Historiographers.

This do all the Catholike doctors write, and many old histories, which yet notwithstanding doe not agree among themselues. so that there may be false heads amongst them, as it seemeth.

truth, That Peter was fiue and twenty yeares complete, resident at Rome, and distributed the lands to euery one, according as hee thought good: and likewise ordained and instituted Prelates, Bishops and Archbishops, ouer all the world, and deposed the Heathen gouernours, which at that time bare rule, out of their places, and placed other in their roomes, which hee did name Primates, for that euery man came to receiue iudgement at their handes as is very finely and at large set out in the Epistle of Anacletus, and in the book of decrees. And that this is well founded vpon the Scripture, it is apparant by the wordes of the said Anacletus, who doth bring in (for verefying of his saying) plaine texts out of the Psalmes, to wit, Moses and Aaron with their Priestes. For out of that is forcibly concluded (as hee saith) that the Pope of Rome is the head of the Church. Is not that well shot, God saue the marke. Also the holy Apostles (saith hee) did debate and determine amongest themselues (as I thinke at that time, when they did striue who should be the chiefe amongst them) that the Bishope of euery Countrey should know, who should be next vnder him:

This is set forth in the 2. decretall Epistle of *Anacletus* written touching the ordaining of Bishops and Archbishops. In the 1. booke of the councel cap. *Prouinc.* dist. 39. This witnessing of Dauid in the 98. Psal. to brought in the 3. Epistle of Anacl. treating of the Patriarks, and in the decrees cap. *Sacro sanct. dist.* 21. Mat. 12. 1 Mark. 9. 5 Luk. 9. 46

him: for notwithstanding that ther were all Apostles alike, yet did Christ giue that vantage to Peter, that he should be chiefe of the Apostles, and so named him Cephas, that is to say, The chiefe head or Prince of the Apostles. See now, this is the exposition of our deare mother the holy Church of Rome, vpon these words of Christ: Thou art Cephas. And yet it is true, that Cephas is a word of the Chaldee tongue, and doth not signifie A head, but A stone: as Petra doth in the Greeke, or Latin: for so S. Iohn the Euangelist himselfe doth expound it. But notwithstanding that, seeing it hath pleased our deare mother the holy Church of Rome, to vnderstand it so, considering that this word Cephas, or Cepha, doth signifie in the Chaldee tongue, A stone, and the like word in manner, in the Greeke, and in the French tongue, doth signifie A head, as to wit, Cephali or Chefe, therefore it is good reason that we take the exposition of Iohn as literall, & repose our selues vpon the exposition of our deare mother the holy Church: who only in deed, hath the power and authoritie, to interpret the Scripture spiritually, and allegorically.

How Christ willed his Apostels to vse themselues in bearing rule one ouer another: Vou shall finde in Luk. 22. 25 26. Mat. 20. 25 26. Mar. 10. 44 45. Ioh. 1. 42

So

So that this word Cephas, must needs signifie A head, & not A stone: as is plaine to be seen in the glosse of the Decretals.

Clossa. in capite antiquorum, ext. de penitentia & remissionibus.

And out of this we haue to note two principall points. The first is, that the holy church hath such power and authoritie, that she can (not only) change the bread into flesh, but is able to make of a stone a head, and as well transubstantiate the words as the bread. The second is, that a man may make a good similitude or parable, vppon the nearenesse of names in speach, which in pronunciation doe sound one like another, as the holy Church hath concluded hereupon, That Saint Clare can make dimme eyes looke cleere: S. Quintine, can heale the quensie in the head: and S. Valentine the falling sicknesse: and Saint Eutopius the dropsie: because these names in pronunciation doe sound one like another. And yet this cannot alway fall out so: for then might the Heretikes conclude out of the same, that Curates are cures: the Spiritualty, spitefaulty: Bishops very bitesheeps: Cardinals, carnals: & that Master Gentianus after the French, is vn gentilsne, that is, a proper Asse: & Blindasi-

S. Clare.
S. Quintine.
S. Valentine.
S. Eutopius.

nus

nus, a blinde Asse. Which thing now cannot bee so, considering that Asses are not accustomed to write bookes, as these men haue done. Therefore we must remit the iudgement of these matters (in like cases and nérenes of names) to the holy church when they shal be so vnderstood, and when they shall not bee so taken. Now doth our déare mother the holy Church, enioy diuerse other godly and plaine Scriptures, wherewith to proop vp and make fast the seat of our holy father the Pope: as specially, where it is written: That Christ came to fulfill the will of his Father. For of that must nérds follow, That all good Christian men are bound to fulfill the will of their holy mother the Church of Rome, of which Church the Pope (without all doubt) is the supreame head. And again, God speaketh by the mouth of his Prophet Esayas: But doth the axe boast it selfe against him that heweth therewith? Or doth the sawe make any bragging against him that moueth it? Signifying thereby, that the King of the Assyrians had no power against the almighty God, who would vse him as an axe, or a saw, to punish and correct

Ioh. 4. 34. 5. 30. Esay 10. 15.

Which testimony was alledged by Pope Nicholas, verbatim, vnto this purpose, in an epistle by him written, that was sent to the bishop of Constan. and it is likewise in the decrees, dap. inferior sedes dist. 1. 21.

correct his people by him. Out of this hath our mother the holy Church of Rome concluded, and (as she saith) made it appeare clearer then the Sunne, that there is no power nor authority in this world, but in the power of the holy sea and Pope of Rome, to correct or punish the same. And this she doth establish yet more strongly, by the words of Paul, who saith: That the naturall man cannot conceiue nor vnderstand Gods doings: but the spirituall man doth vnderstand and rule all things, but may not bee ruled of any man, For this doth the holy Church vnderstand by the Pope of Rome, that he is of himselfe so spirituall and ghostly, that no man may nor can iudge nor punish him. Now further his power is established in the first booke of Moses called Genesis, where it is written, That God in the beginning did shape both Heauen and Earth. For now, that is as much to say (after the exposition of ẏ holy church of Rome) ẏ the pope is the beginning of all things. Considering there is no mention made but of one beginning. It is not said: In the beginnings, as of moe or many beginnings: and therefore whosoeuer should com-

Boniface 18. in the Extrauagantes, tract. de maioritate & obedientia ff. quod etiam. Gen. I. I.

This doth the Pope Boniface the 8. write in

compare the Emperour to be as good as the Pope, he is a ranke heretike, and of the sect of the Manichees, who said, There was moe beginnings of all things then one. What thinke you now of this? Is not this a good bagpipe to play a galiarde vpon? But now, tarry yet a little, it is likewise written, That God did shape two great lights, a greater and a lesser: which doe signifie (after the interpretation of the holy church) that the Pope of Rome is aboue all other Potentates, and aboue the Emperour: for he is the Sun, and the Emperor is the Moone. Whereby now is clearely to be seene, that Moses had a foreknowledge of the Pope & his authority. And Job must needs haue had some feeling of his comming. For thus God said vnto Job: Knowest thou (I pray thee) how the heauens are gouerned? Or canst thou rule him vpon earth? That is, (after the interpretation of the holy Church) That euen as in the heauen one eternall God doeth gouerne all things, and as the holy Trinitie is brought to one onely vnitie: The like consequence must fall out heere vpon earth. So that here the Pope only must haue dominion ouer all estates, Dukedomes

his Extrauag. Tractat. de maioritate & obedient. ff. in hac eiusdem.

Two great lights.

Job. 38. 33

This interpretation with the other two following are worthily written in the glosse of the decretals in cap. antiquorum ext. de pœnitent. & remiss.

The Pope aboue all Kings.

domes, kingdomes, and other whatsoeuer, in consideration that hee is the onely line, leuell and compasse, whereby all other people are and ought to be directed. And in consideration hereof is the prophesie of Paul thus vnderstood, saying: Vntill the fulnesse of the Gentiles be come, and then shall all Israel be saued: ioyning this, with that which Christ sayd: So that there shall be but one flocke, and one shepheard: as to vnderstand, When all the nations vpon earth shal be subiect to the Pope. Like as now in our dayes wee haue seene a good beginning, and doe daily see with our eyes very great appearance of more. And that the Pope ought not only to haue a spirituall gouernment as a Bishop: but must likewise maintaine a worldly gouernment, as a King, is by cleare testimony of Scripture of our deare mother the holy church approued. For there is without doubt, a plaine Text, that the Apostles did say: Behold here are two swords. Whereunto Christ answered not saying: That it was too many, but that, that was enough. Now out of this doeth our deare Mother conclude, That the Pope of Rome must vse two swordes, to wit,

Ro. 11. 25. 26.

Ioh. 10. 16

The Pope is a King. This you shall finde in the text before alledged of the decretals *ff. in hac ext. de maiorit. & obedientia.*

a

a spirituall, and a temporall sworde. Ho hall, ho: how will this sound in the eares of the heretikes?

But now must they vnderstand for a speciall matter, that a good while agoe, there was in Spaine an honest man, who could not vnderstand it so, saying that this scripture did serue nothing at all to that purpose. And by and by, the holy inquisition (which is the deerest and chiefest nurse and fosterfather of the Church of Rome) did take him, & burne him at a stake, as one which had highly blasphemed: because that vpon his opinion should follow, that the holy Church hath not full power to interpret the scripture as she will: which I assure you is a terrible slander.

Therefore haue these heretikes néd to looke well to the matter, and kéep their tongues, and giue eare to other testimonies and witnesses. For yet besides this, Christ sayd to Peter: put vp thy sword into thy sheath. Out of these words doth plainely appeare (as our holy Father Bonifacius the eight saith) That both the swordes, as well the temporall, as the spirituall, are vnder the power and iurisdiction of the

In the extrauagants *de maior. & obedi.* and is likewise so concluded in the Councell of Reines.

the Church. Yea, and it is very necessary that ỹ one sword be subiect to the other: which is to be vnderstood, That the temporall iurisdiction and authority must be subiect to the spirituall and ecclesiastical power and authority. For according to the saying of Saint Paul) There is no power or authority, but that which is appointed by God. Truely (saith hee) there would be no good regiment: if the one sword were not subiect to the other: and that the lower and inferiour were (by some good meanes) brought in subiection and obedience, to the higher and superiour. Consider this is the onely, the naturall and grounded interpretation of the before alledged text of the holy Scripture, as our deare mother the holy Church hath interpreted the same, word by word. Is not this Popingay then trimly shot downe? Let these Hugenotes, and Lutherans come out now, who cry alway that we cannot establish the power and authority of the Pope by any scriptures: now they may see, that wee haue scriptures enough to hit the marke withall.

But now will wee teach out of the Scriptures, That the Pope onely hath power

power to consecrate & hallow churches, & to blesse altars. Marke well the words plainly set out in the Psalmes, where it is written, Except the Lord builde the house, their labour is but lost, that builde it, For this is the very Text, that the holy Fathers assembled at the Councell of Carthage, were chiefly perswaded by to giue by speciall commaundment, That no common or simple Priest should take vpon him to doe any such thing. Was not that (I pray you) a matter of importance to consult vpon? And yet besides this, it is there written: I am the Vine: you are the branches, he that remaines in mee and I in him, shall bring forth much fruite: which the holy Church vnderstanding of the pope, hath resolutely concluded, That no man may consecrate or hallow any Church but hee alone. Thinke you not that they had great reason so to doe? And therefore no doubt they are herein very wel founded, and vpon great reason perswaded out of this, and all the other Textes before alleadged, to conclude, teach, and determine thus. a That the Pope is not onely a man, but Gods Lieutenant: yea a GOD himselfe vpon earth: by

For blessing and hallowing of Churches and altars Psalm. 127. 5. *Durandius* in the booke called *Rationale, diuin. offi. lib. 1. rubr. 7. de dedication. Eccle.* John 15. 1.

a Glossein the *Extrauagantes de verb. signif. ad. Apo ffnos lib. 6. de sen. & 10. in. d. cata.* Item reade hereupon the plaine texts in the decretals *cap. Quando personam de transl. episcop.* and the glossein the decretal. lib. 1. *de electione, & electi potestate,* and alleadged upon that. *cap. quos Deus.* 3. 9. 2.

which occasion hée doth likewise *b* change his name, at such time as he is promoted to the popes seates, specially, for that he doth likewise alter his nature, and from the degrée of a man, is become halfe a God.

And vpon this consideration *c* must his mandates be obserued, as Gods cōmandements. Yea, it is *d* not lawful for any man to doubt or to reason vpon his title and authoritie. For he may (if it so come in his head) *e* set vp and establish a new seruing of God, or religion: and all men must (of necessitie) *f* folow his commandements, how heauy or incomportable soeuer they be. For he can (of an *g* arrant knaue) make an honest man: *h* neither may hée by any man bee iudged or punished: no not although hée runne headlong to hel, *i* carie a great company with him, séeing it is he that iudgeth al men by his absolute power. Yea there is giuen to him, *k* a ful power & authoritie, as wel in heauē as in earth: *l* he must be of all men estéemed holy: yea, although he were knowne to be an arrant knaue, and vile varlet: neither may any man say vnto him, Wherfore do yée so, or so?

And

b Glosse vpon the Preface of the decretals, onely in the 6. booke.

c Cap. Sic omnes dist. 19.
d cap. si quis suadente. 17. 13. 4.
e Cap. Praeceptis dist. 12.
f Cap. in memoriam dist. 19.
g Cap. Fuit semper 9. 3. 3. & cap. Ruphemium 23. 9. 3.
h Cap. si Papa & ibi glossa dist. 40. cap. paret. cap. nemo iudicabit. cap. a iorum. cap. facta. cap. cuius & permundum. with the other chapters following 9. causa, quaest. 1. & cap. omnes dist. 22. cap non nos. dist. 40. and the glosse in Extrauagant. cap. 1. de rel. ordin. Papa Somachus, & Arnoldus Bararus glos. in Ex. trau. ad Apostol. de Pa. dist. 3. §. persona.

And therefore the holy Church doth *a* say, declare, & pronounce, That it is most needfull that all Christen men (for their saluation sake) submit themselues wholy vnder the Pope of Rome, as it is written in the *a* first of John: And of his fulnesse haue we al receiued euen grace for grace. Which béeing vnderstood, according to the letter, may well bée applied to Christ: but after the spiritual vnderstanding, which is according to the interpretation of the *b* holy Church, and of the Catholike doctors, it is (without doubt) to be vnderstode of the Pope of Rome. And therefore doth *c* Esaias say: What will ye do in the day of the visitation & destruction, which shal come from farre? To whom will ye runne for helpe? *d* Or to whom will yee giue your honour, that he may keepe it? This is now to be vnderstood (after the interpretatiō of the holy Church) *e* That the Pope of Rome is all our honour and wealth. For how can it bée otherwise vnderstood? Considering that hee hath the

a Extra. de maioritate & obedientia paragraph. porro. Read likewise vppon all these matters. Hostiensis a noble Canonist in summatitu. de officio legati ff. quod pertinet ad officium, nu. 3. & is likewise spoken by Nicolas Goetius in his treatise de potestate legati a latere, Nu. 23. and 24.

a John 1. 18.

b Extr. de vsu pallii, ad honorum Esaie. 10. 14.

c Cap. aliorum, hominum, Cau. 9. quæst. 3.

d. Troilus Malvitius in his treatise de Cenonizatione Sanctorum in 3. dubio.

e This standeth written in a manner verbatim in the booke called Ceremoniale, S. Romæ, eccle in the 2. Chap. of the 1. booke.

called *Ceremoniale S. Roman. Eccles.* in the 2. chap. of the 1. booke.

power to choose any man or woman whō he liketh of, and him or her, in the name of God, or in his owne name: yea, and that without the will or consent of his Cardinalles, declare, pronounce and iudge for a Saint, canonize them, put them in the Kalender, place them in the register of Saints: and so appoint thē a roome in the Romish Hierarchie, either amongst Angels and Archangels, or els amongst Martyrs and Confessours, as he shall thinke good. willing and commaunding, That in euery Church, one holy day shall be kept for them, and deuoute seruice sayd and done that day, as to an holy Saint is proper and appertei-ning: yea, and further, giue and graunt to all such as shall once a yéere (being shriuen and doing penance) goe on pilgrimage, and visite the toombe of such a new Saint, pardon of all their sinnes, for one whole yéere and fourtie dayes.

Hierarchie is to say an holy regiment, and was called *Dionysicall*: by one called *Dionysius* who said that the Romish Church was *Areopagi*, whereof Luke doth speake in the Act. of the Apostles: other say that it was S. *Dionys.* of Paris: other take it but for a feined name, and a false booke which is put out in his name, wh ie he doth set forth the heauenly *Hierarchie* or regiment with all the Chores of Angels, with all the stooles and bankes, so perfectly as though hee had dwelt there ten yeeres. Or men may vnderstande by this *Dionyse Hierarchie*, the holy regiment that *Dionysius* companions, that is *Bacchus* companions doe keeue vpon the Saints holidaies which the Pope hath canonized, as on Twelfth eiuen, Saint Martins eenen and such like.

Yea

yea, moreover, he may (if it be his pleasure) depose, deface, blot out of the Kalender, & register, such as have bene a long time canonized and worshipped: as did appeare by Pope Boniface the 8. who caused S. Herman of Ferrarie, to be digged out of his graue: burnt, after he had bin taken and esteemed for a Saint more then twentie yeeres. And that which is more, we find written, That Pope Clement the 5. (about the yeere of our Lord 1309) did charge and command the Angels, through his Popish authority & power, that they should take the soules of all such as comming in Pilgrimage towards Rome, did die by the way, and forthwith carrie them into Heauen without any delay or tarrying, or without letting them once smell the fire of purgatory: as appeareth by his Bulles hereupon granted and made: whereof diuerse copies do (at this day) lie at Vienna at Limoges, and at Poytiers, townes in France, in the Chests where the priuiledges of the same Townes are kept. Wherefore (then I pray you) should not we willingly accept him for all our wealth and honour, seeing he can cano-

nize, make, and vnmake he Saints and shee Saints: and hath likewise power ouer the Angels of heauen? I doe not speake of this, that he, as a king & priest, can make God: yea, & create him, who onely createth al things, as it is written in the booke called, Stella Clericorũ, which is to say, the starre of the Clerks, or priests: wherein all Priests are named, Creatores Creatoris. And now, hée maketh all Priests: so that he may iustly be called, * Creator creatorum creatoris: that is to say, The Creatour of those which haue shapen and created the very Creator of all things. So that the wryting of Paul to the Thessalonians, where he speaketh of the Pope of Rome is not a misse: where he saith, That he shall extol and aduance himselfe aboue all things that is named God, or Gods seruice, and shall sit in the temple of God, as though he were God himselfe, and proclame himselfe for God. Which thing also was before spoken by the Prophet Daniel, That he should lift and set vp himselfe aboue all Godhead, and should speake maruelous things against God, and do euery thing after his owne lust: placing himselfe aboue all things in the world: distributing lands and king-

Read the 1. chap. of the 2. part.

* That is to say the creatour of the creator of all thinges 2. Thes. 24. Dan. 11. 36. Their prophesies of Daniel *Paul Euerardus* Archbishop of Salsburch hath interpreted vpon the Pope of Rome, like as is to be seene in the booke called Annales Auentini lib. 7. And so likewise the Emperour Frederike. 2. hath done the like, and set it forth so, euen in the same place. And *Arnoldus* Bishop of *Orleans* did the like in the Councell of *Reinos*.

kingdomes, euen as hee best list and will. Now, according to this prophesie, hath our deare mother the holy Church ordeyned and concluded, That hee hath full power and authoritie to doe what soeuer his will and pleasure is, and that hee may dispense both with the old and new testament: with any othe, vowe, or promise.

In summe, hée is ouer and aboue all iudgements, of God or man, to make of nothing something, of streight crooked, and of crooked streight, to transubstantiate and chaunge the forme and substance of things euen as it shall come in his head: For vnto him are all lawes & iudgementes subiect, and neither any law nor iudgement hath power or iurisdiction ouer him: for ẏ hee is the liuely Fountaine of law and iudgement, who (as touching matters of our faith) cānot (in any point) faile or misse: & therfore he may order and determine vpon al matters touching our beléefe & faith, & so interpret, the scripture, as he thinketh good: he only may take and leaue, doe and vndoe. In so much that (though all the World were against him)

Read *Cap. lect.* with the glosse dist. 34. & 17. And the same is fortified by *Sigismun. Neap.* Read the glosse vpon the first booke of the decretals *Gregorii tit. de translatio. Episcopi, Cap. quanto personam.* there you shall finde the place set forth and established by witnesses of the decrees. Item the glosse of the decrees. *caus. 15. quæ. 1.* And in the *extrauag. Ioan. 23. tit. 14. cum. inte.* And Panormitan. writing vpon the same place. *Fortunius Gratia. in lib. 1. in. Prin. 4. Col. de Pactis.*

yet muſt we take his part: To be briefe there is no man to be cõpared vnto him, but God alone: and therefore can he doe all things that God doth. For lok what ſoeuer God doth in heauen, the like doth the Pope here in earth. What ſhould a man ſay more? His authority & power is ſo great, that no tongue can expreſſe it, neither is it poſſible for the capacity of man to conceiue it: as Zodoricus Zamorenſis and Bartholus Chaſſineus, yea the whole Catholike church of Rome hath determined and concluded. For as Antonius Florentinus doth teſtify, he is aboue al creatures, and his might and power doth extend euen to matters in heauen earth, and hell: for that he is the cauſe of cauſes, and the Lord of Lords, the Head & Bridegrom of the whole church, yea, the high and principall Gouernour of the world vniuerſall: he is the light, the brightneſſe, and the very foundation of faith, and the very Summe and Touchſtone of the truth: he is the higheſt ſteppe of the ſtayres, and all in all, whatſoeuer can be thought or ſaid. For as touching the giuing & diſtributing of Kingdomes, Dukedomes, landes, and Coun-

Curtius ſenior ex Baldo, in Concil. 20. in fine. Ioan. deturre cremata. Catal. in tract. de poteſtat. Pape. Aug. Beroius in Rubr. de off. de leg. num. 10. Bero in cap. cum in. num. 1. de v ſuris. Decius & Ludouic. Gomez, ſuis vpon many places. Zodericus Zamorenſis in ſpeculo humanæ vit. 4. ſi. 2. cap. 1. Bart. Chaſſan. in catalogo gloriæ mundi in 4. part in 7. conſideratio. Antonius Flor. in his Summa. This doth Felinus witneſſe in many places. In cap. quoniam de vit. Eccle. S. Ioannes deturrecremata in many places. Antonius de Roſſelis, Corſenus, Sueuus in tract. de regia poteſta.

Countries to whom, and when he shall thinke good: that office he hath fast and sure in possession, and doth dayly practise and put the same in exercise: as is right to be vnderstood by this pretie verse following:

Petra dedit Petro, Petrus didadema Rodul-
That is to say. *(pho,*
The Rocke gaue Peter, and his race,
a princely and emperiall crowne:
And Ralfe receiuad from Peters Grace,
a royall diademe of renowne.

Which trimme verse was (by the before named Pope Gregory 7. (after that he had excommunicated the said Emperour Henry 4. and cursed all his adherents) sent vnto Ralphe the Duke of Swaben with an imperiall crowne: aduertising him plainly therewithall, that it lay wholy in his hands, to giue to whomsoeuer it pleased him, aswell the Empyre, as the crowne: wherein he did finely prophesie in such order, as Caiphas the Iewish Pope had prophesied, saying That he would neuer be esteemed as Pope if there did not die the same yeere before Whitsontide a false or vniust King: For it came euen so to passe: Not that the Emperour

Reade Benno the Cardinal, Ioannes Marius, Mare Historiarum, Chronica Sigeberti, Platina & other more writers of Histories.

perour Henry (by whom hé spake) did die that yére: but that the lot fell vpon Ralphe, to whō the Pope had giuen the the Imperial crown, who was the same yére pitifully slaine, his hands first cut of, and he lamenting sore before the Bishops, That through informing of the Pope and their prouokinges hé had made him and his accursed and rebelled against his owne Lord & supreme head. Now a litle after this did succéde pope Paschalis. 2. who againe excōmunicated a fresh the Emperour, and commanded the Earle of Flaunders, called Robert, to destroy with fire and swoyde, the territories of Luck and Camericke, because that they would remaine true vnto their natural Lord and Soueraigne the Emperour Henry: Yea, hé did giue the Imperial crowne with al the iewels of the Empire to Henry the 5. sonne vnto the said Henry the 4. Emperour: and hérein prouailed so much, that hé did prouoke the sonne to rebel & persecute his owne Lord & naturall father, yea, with such horrible & vnnaturall malice, that he let him (most pitifully) starue in the prison at Lueck; which hapned in the yére

Paschalis Pope

The Popes letter to Robert the Earle of Flanders, written in the second booke of councils folio. 8. 10.

yére of our Lord 1168. Neither would he receiue the Lukeners to grace, till such time as they had taken vp the dead carkase of his father (which was by them there buried) and cast the same out into the fieldes like the carion of a dog. And by that meanes the Lukepers were likewise discharged of the excommunication which Pope Paschalis, had layd vpon them.

Reade the chronicle of Robert Barnes, English, and Mauricius.

Men may likewise very wel conceiue the same by the example of the Emperour Fredericke Barbarossa, who after a great many of excommunications and curses, was in the end within ỳ towne of Venice vpon the great market called S. Markes place (at the top of ỳ staires of the great Church or Pallace (troden vpon the neck by Pope Alexander 3. euen with his fáte: who, for the establishing of his authoritie and power, did vsurpe and openly pronounce before all the people this saying in the Psalme: *Super Aspidem & Basilicum equitabis, & conculcabis Leonem & Draconem*: That is to say, Thou shalt ryde vppon the Lyon and the Adder: the young Lion and the Dragon shalt thou treade vnder thy

Fredericus Barbarossa.

Reade John Carion in his Chronicle, and other writers of Chronicles.

Psal. 91.

thy feete &c.

Franciscus Dandalus.

And this likewise was Franciscus Dandalius Duke of Venice, excommunicated and banished by Pope Clement 5. and enioyned vnto certaine penance: which was, That he should goe creeping alongest the Popes pallace, vpon his handes and knees, with a collar about his necke like a dogge. So that it is apparant, that the Pope of Rome hath ful and absolute power ouer all Kinges, Dukes, and Princes: and therfore may commaund them, as his subiectes and tenantes: and may extol or aduaunce; and disgrade or depose them, euen as he shal thinke good. Which authoritie of his doth extende and reach so far, that he hath likewise ful power, commandement and iurisdiction ouer the Kinges and Emperours of Turkie, and other Heathen Countries. Insomuch that a man may lawfully appeale vnto him, (in any matter) from before any earthly prince or potentate. In summe, he hath vnder him the rule & gouernement of all Emperiall, Princely, and Spirituall iurisdiction: for he is consecrated as a priest, and crowned as a King: and is

Lea. 4. 5. & 46. whole through.

August. de Ancona in summa de Ecclesiastica potestat. quest. 1. articulo 7. And more other canonists *Iacobus de Terano*, cham

is therefore the King of Kings, & Lord of Lords.

For as touching that which these heretikes do alledge against this, That Christ should haue said: Giue vnto Cæsar that which is Cæsars, and vnto God that which to God belongeth, that (saith our mother the holy Church) was not a perpetuall rule, but stood in effect onely for a short time, to wit, till such time as Christ had suffered, and was ascended vp into heauen. For now, to answere that, where hée sayth: After that I shall bee lifted vp from the earth, I will draw all thinges vp after mee: that is thus to be vnderstood, (saith the holy church of Rome) That Christ after his ascention into heauen, should take all kingdomes, Dukedomes, and such like out of the possession of Kings, Dukes, &c. and that by meanes of his souldiers, especially by his Romish Apostles. And whereas in other places hée doth forbid his Disciples to séeke after, or to receiue gold or siluer, that must likewise be vnderstood but till such time onely, as they haue brought in subiection and vnder them al kingdomes, and so to leaue the same by will

bertaine to Pope Vrbane 6. writeth this, In tractatu Moranchiali, qui incipit: Reddite quæ sunt Cæsaris Cæsari, &c.

Math. 22. 21. Mark. 12. 17. Luke 20. 25.

Math. 10. 9. Marke 6. 8. Luke. 9. 3. 12. 33.

This doth Platina witnesse in the booke of the Popes where he doth set forth the life of Alexander the 3.

wil and Testament vnto the Popes of Rome (their successours:) for then endeth that determination. And that was the cause why the popes began to trauell with a deliberate intento, to make a diuision of the Imperiall Crowne of Rome, who then had the East & West Country of Greece, and almost the whole world in subiection: as Pope Alexander 3. did plainely acknowledge vnto the Embassadours of Emanuel Emperour of Grecia, declaring plainely, That hée in no wise would haue the Empire of Grecia and the Empire of Rome vnited or ioyned togeather againe in one: which was done especially to the intent that he might be the better able to ouerrule them both.

Fredericke the 2. deposed by Gregory the 9. in anno. 4.

And out of that it doth likewise grow, that Gregory the ninth, and Innocentius the fourth, Popes of Rome, did depose the Emperour Fredericke the second, and absolued his subiects of their oth which they had taken and made vnto him: & aboue that, did excommunicate and banish all such his Subiectes, as dyd remaine faithfull and true vnto him. And furthermore, graunted great indul-

indulgence & pardon to such as would rebelliously rise up to destroy and confounde them. And yet besides all this, after that hée (with the summe of an hundred and twentie thousand markes of golde in weight) had redéemed & set fréé himselfe out of the excommunication of the said pope Gregory, yet was he (notwithstanding that) once againe accursed and banished. Insomuch that Henry Lantgrave of Thuring was chosen Emperour: and after his death, (which was very sodain) the Imperiall crowne was giuen to one William then Earle of Holland: who very shortly after that, was by the Freeses slaine. After whose death the Empire did remaine seuentéene yéares complete without head or Emperour.

Nauclerus.

Emperour William countie of Hollande slaine by the Freeses.

And yet I pray you, consider: Doe we not finde by all perfect Histories, that Pope Vrbane the fourth, did about the yeere of our Lord 1264. violently dispossesse Conradinus sonne to Conrade, then Emperour of the kingdome of Scicilia, notwithstanding the same, did by iust title of inheritance appertaine vnto him, and gaue the same to

Vrbane 4.

Conradinus king of Scicilia.

to Charles Earle of Angiou de Prouince, and brother to Lodouike king or of France, and his successor Clement the fourth, did set the Crowne vpon his head, with condition, that hee should yeerely pay to the Sea of Rome, fortie thousand Crownes of Golde.

Reade the Chronicles of France.

Now to deface that deede and intent Pope Nicholas the third about the yeere of our Lord 1268. caused Peter the king of Aragon, who had maried the cousine german of the said Conradinus to come out of Italy, to deprive ẏ said Charles of the same, and brought the matter so farre, that he tooke perforce the sayd kingdome of Scicilla, hauing first by a crafty practise (in one night) caused most cruelly to be murdered (by the Scicillians) all the French both men, and women, and children, young and olde, that were within the Island of Scicillia: by reason whereof, they vse yet at this day for a common by word, to call it, The Scicilian Euensong. And then after to the contrary of this, his successour Pope Martin, the fourth, did both banishe and curse the sayd Peter: and so not onely committed the defence and custodie of the

Pope Nicolas 3.

Frenchmen murdered in the vespertine Scicilianæ.

Martinus did curse & banish Peter king of Scicilia.

the said kingdome of Sicilia vnto Robert Earle of Arroys, for and to the vse of the sonne of the sayd Charles, who was kept prisoner in the hands of his enemies: but did likewise take from him the kingdom of Arragon, which he possessed and enioyed by patrimonie, and did giue the same kingdom of Arragon vnto Charles Earle of Valoys, and son to Philip the French King.

And did not Pope Bonifacius the viii. in like manner curse Philip the French King, and gaue his kingdome to the Emperour Albertus, by authority and gift of the holy and Chatholike church of Rome: and that, because the said Philippe would not acknowledge, accept, and receiue the pope of Rome, for his superiour: Insomuch that the aforesaid King of France was forced (of necessitie) to send out secretly vnder the gouernment of Sarra Colonna, three or foure hundred horsemen, who in the night, tooke the pope prisoner at Anagnia, where he was at that time resident, and so brought him to Rome as prisoner: where (within foure and twenty dayes after) hee dyed like a beast, as by a common pro-

Philip King of France.

Read the Chronicles of France and Carion.

nerbs (which hereafter shall be more expressly set forth) doth appeare.

We haue likewise séene not long agoe, that Pope Alexander the seuenth, did giue vnto Ferdinando King of Castile, e grandfather vnto the Emperor Charles the fift, all the countries of the new Indians, which lie westward from Spaine in the Ocean Seas: and that in such order and manner as by the Bull is specified, *Motu proprio*, that is to say, of his owne meere motion, and being not thereunto required: But much rather, *De mera liberalitate, & ex certa scientia, ac de Apostolica potestatis plenitudine*, that is to say: Of meere liberality, and an assured knowledge, and by full power Apostolicall.

Alexander 7. These are the words specified in the Bull of Pope *Alexand.* granted for the same in *An.* 1463. the 4. of May: which Bul is set forth by *Fran. Lopes de Gomera* in his hist of *Ind.*

In so much that the King of Peru, called Atabaliba, who being ouercome by the Spaniards in a battell, sayd (very vnwisely) That hee did not esteeme the Pope, saying that hee would giue away to another that which was none of his owne. For Fryer Vincent Valuerda, had let him plainely vnderstand, out of his Breuiary or Portesse, That Christ the Sonne of GOD did at his departure out of this world,

This history you shall finde written by the said *Fran. Lopes de Gomera* in the history of the Indians in the 113 chap.

world, appoint and leaue the Pope of Rome, for his Lieftenant, with power and authority, to giue and distribute all Kingdomes at his will and pleasure: And that the Pope of Rome had giuen all his countrey of Peru, and the new Indians to the King of Spaine.

And likewise, in the yeare of our Lorde, 1515. Leo the tenth would haue giuen Frauncis the French King (who was then at Bolonia in Italie, and that to make confederacy and league with him) the whole Empire of Constantinople. But the King giuing him worthy thankes, would not accept the gift, vnlesse hee would put him in possession of it, which our holy Father the Pope had no minde to doe, because it would haue coste him a greate deale more money then the Sealing of his Bulles. And not long before this, about the yeare of our Lord 1466. Pope Paul 2. had deposed by sentence George the naturall King of Bohemia, from his sayde Kingdome, and giuen the same vnto the Dukes of Germanie: Marrie with this condition, that they should goe and take it perforce, a their

Leo. doth giue away an Empire.

Pope Paul 2. frankly did giue away the kingdome of Bohemia but vpon mad conditions.

owne coſt and charges: in which attempt they loſt aboue an hundred thouſand men, both horſemen and footmen, and yet did preuaile very little. For ſuch preſents and gifts, are of the nature of his Biſhoprickes of Hieruſalem, and other townes in Turkie, which hee giues to this man and that man, whereof the Biſhoppes neuer enioy any more, but the bare title, which they haue well wrapped vp in a Bull of a ſheepes ſkin ſurely ſealed. And if they bee not therewithall content, they may goe ſeeke farther at their owne coſt and perill. And yet will our holy Father haue homage and reward for it, although it haue coſt him neuer a peny. Of the like to this, we ſée daily examples, as the Kings of Sicilia and Naples, muſt euery yéere (vpon S. Peters day) doe homage vnto him, and acknowledge him for their chiefe Lord: & for teſtimonie of the ſame, they preſent him with a white Hackney, well trapped with rich furniture, with thouſands of Ducates beſides: yea, the kingdome of England was a great while in ſubiection, and at the diſpoſition of the pope. For the before written pope Alexander the

The Pope chiefe Lord of Naples.

The Pope chiefe Lord of England.

the 3. did bring one King to that point, about the yeare of our Lord 1181. And that under pretence that Thomas Becket Archbishop of Canterbury, was by the Kings consent slaine. And further, long before that, in the yeare 740. a certaine King of England called Inas, did make the whole Iland tributary to the pope of Rome: insomuch that the popes had alwaies their collectors and receiuers in England, to gather vp and receiue the Peter pence, till such time as it was forbidden by Henry the viii. *Platina in the life of Alexander the third.*

But to what purpose should I so particularly name the Kings of England, Naples, and Sicilia, seeing that all Kings and Emperors, throughout the whole world, are bound to kisse with great reuerence the Popes holy feet?

Is not that a sufficient proofe, that he hath full power and iurisdiction ouer them all? And good reason it should so bee, For by him Kings doe raigne, and by him Iudges execute the Law: as it is written by Salomon in his prouerbes chapter 8. For that which hee writes there of the eternall wisedome of God, that is, by our mother the holy Catholike

Church, vnderstood and set forth concerning the Pope of Rome. As plainely dooth appeare by the glosse vpon the Clementines, and by Panormitanus likewise.

Glo. and Panormitanus, vpon the Clementines, lib. 5. tit. ad nostram.

This is plainely set forth and at large in the booke called *Ceremonia Ecclesiæ Romanæ*, in the 2. tit. of the 1. booke ff. *ordo processe*, and further in the 3. ff. *de prima lotione manuum.*

And therefore, whensoeuer the Popes holinesse is disposed to ride on horsebacke, then must the Emperour or King which is present, hold his Stirrop, and after a while leade the horse by the bridle in his hand. And alwayes when the Pope will bee carryed in a Chayre, then is the Emperour or King whosoeuer it bee, bound of dutie to bow downe his necke, and to take the Chayre vp vppon his shoulders. And likewise when the Pope goeth to dinner, the dutie of the Emperour or King, is to serue him with water, where with to wash his holy hands, and hee must be sure to attend at the Table vntill the first course bee serued.

For a finall end, hee must serue the pope euen as a seruant doth serue his master: yea, and I pray you wherefore should hee not, seeing hee hath taken and made his oath solemnly of obedience and fidelity to the pope, as is plainely sette forth in the popes lawes? And yet is not the pope bound to any poynt

Clem. vnica de iureiurando, vers. postquam ibi and in ff. *Certum* & in the same is set forth likewise by *Rostaurus Castaldus in tract. de imperatore quæst. 36*

or iot to him, nor to any other earthly creature, vnlesse hee will sometime of speciall grace, rise out of his seate to let the Emperour kisse him kindely. Otherwise, all men liuing are bound of dutie, as soone as they come within his presence, to fall thrée times downe vpon their knées, and then to kisse his féet. And wheresoeuer hee passeth by, there they must all fall down vpon their knées and worship him: otherwise they are like to eate stockfish, which his Gard will giue them largely: yea, and that without butter. And therefore doe they cry, Abasso, Abasso, which is as much to say, as downe vpon your knees. Which thing I assure you is most dutifull, and established by plaine Scripture: for that it is written, Psalme 8. Thou hast put all things vnder his seete, Sheepe and Oxen: yea, and the Beastes of the fielde: Which is to bee vnderstood, Christian men, Iewes, Turkes and Moores, And the Fowles of the ayre: That is, The Saints departed. And the fishes in the sea, that is, The soules which lie in Purgatory. Insomuch that there is nothing, but it is made subiect vnto him. For he only is

and the forme of the truth is set forth in cap. *Tibi dom. dist. 63.* This you shall find in the book called *Ceremoniale eccl.* in the first ti. of the 3. booke.

This doth Barbarza a catholike Doctor set forth thus, & is so vnderstood of the Canonists. *Ca. cuncta per mundum 9. quæst. 3.* and in glosse in the chap. *ad apostolicæ de sent. & re iudic. in 6.* and so through in quest. 23. 32. 45. 46.

is Lord ouer all the world, and the world is properly his, so proued by the plaine text, Psal. 23. The earth with all her plentiousnesse, is the Lords, as our mother the holy church hath interpreted it, and so concluded. For which cause, he may (as Antonius de Rosellis doth testifie) take from one whatsoeuer he will, and giue to another what he list. And this is that which Cardinall Poole (being the popes Lieftenant at the Councel of Trent) did likewise defend and establish by Scriptures euen by the very words of Christ saying, That he would make of Peter a fisher of men. Which is in this sense to bee vnderstood, according to the interpretation of the holy church of Rome, That he would driue all Emperours and Kings: yea, all people of the world, into the Popes net, so that he might seeth them, broyle them, or fry them in a pan, euen as his holinesse should thinke best to vse and order them.

Antonius de Rosell in tract. de concilio.

Reginaldus Polus in the booke which he wrote vpon the councell of Trent.

And although Paul did speake of an other, which should bee the God of this world: and that Christ doth likewise name the same, The Duke, or Lord of this world, meaning the Tempter which shewed him all the kingdomes of the world

2 Cor. 4. 4
Iohn 12. 31
14. 30. 26.

Eph. 2. 2

world and the glory of the same, saying, vnto him, All these will I giue thee, if thou wilt fall downe, and worship mee: for they are mine, & I may bestow them vpon whomsoeuer I will: Yet doth not all that make any thing against our purpose: for they twaine, to wit the pope and he, are both as one, and agree like two heads in one bodie: so that there can no ielousie grow thereby. For as the Scripture saith, and beareth witnesse: The dragon hath rendered vp and giuen to the beast with seuen heads all his power, his seat, and authority. Now what conditions are made betweene them, I wot not, but let them alone with that matter, they will agree well enough. Thus much then in effect touching all that which Daniel and Paul did say and prophesie in the Scriptures before specified, is throughly fulfilled in the pope of Rome: and therewithall likewise, that thing whereof Iohn speaketh in the Apocalypse, that The cittie which is builded vpon seuen mountaines or hills, (which out of doubt is the Citie of Rome, as Tertullianus, Lactantius, Hieronimus, and all the old Fathers haue testified, and as the situation and state of the

Matth. 4. 9. Luk. 4. 6.

Apoc. 13. 2

Apoc. 17. 9. And this is by Tertul. vnderstood of the Citie of Rome, in his booke against the Iewes, and in the 3. booke a-

gainst *Marcion* Lallant, *Hierom.* in the epistle to *Marcellus* Read likewise the epistle of *Leo Episcopus, aduersus Pascasium*, and in the 2. booke of Councels, fol. 809.

the Citie it selfe doth make apparant) shall receiue a marueilous power and authority (specially of the same whom Paul calleth, The God of this world, and whom Christ calleth The Duke or Prince of this world, and whom Iohn calleth, The Dragon:) insomuch that all Kings and Princes of the earth shal pray vnto him, and he shal be trimmed and decked with gold, siluer, pearles, and all rich and precious iewels, as you may plainly see in our holy Father the Pope of Rome, with all his Cardinals, who are deftly decked vp with alll costly iewels, like Puppets, And hee shall receiue a mouth speaking great and wonderfull things, so that all the world shall say, Who is like vnto him? Euen after the same sort, as you see the Pope giue forth strange things touching his owne person, and doth attribute to himselfe a certaine power and authoritie aboue all Kings, Princes, and Angels in heauen: yea, euen aboue the Sonne of God, and (which more is) aboue God himselfe. Insomuch that, vpon this consideration, our deare mother the holy Church hath concluded, that he should be called Papa, as though

Papa.

men

men should say, Papé, which is as much to say in our language, as a wonderfull thing to them in derision. For it is a word which doth signifie a monstrous wondring, for because that he is a wonderfull monstrous and strange beast. Insomuch that one of his owne Poets doth call him Papa stupor mundi, that is to say, The wonder or mocking stocke of the world. Euen as if a man should say, Tush, who is to be cõpared to him? So that it is most apparantly to bee séene, that Saint Iohn in his Apocalypse doth as it were, euen point to him, with his finger, and that Daniel and Paul doe in many places of the Scripture, paint him plainly out in all his fethers. Insomuch then, that these heretikes are farre ouerséne, when as they will say, That the Scripture doth not make any mention of the Pope of Rome, considering that we haue proued all his authority to bée grounded vpon the Scripture, in such order, as there is nothing to be sayd against it.

Papa.

The glosse vpon the preface of the Clementines vpon the chap. *Saepe* vpon the word *Papa*, and here he doth alledge a Poet. whom he names *Angelium*, which is say, an Angell or an Angelicall Poet.

The

The xi. Chapter.

Wherein is set forth, how that no Prieſtes nor ſpirituall perſons are ſubiect or vnder the iuriſdiction, or power of the temporall Magiſtrates or Officers.

NOw, let vs come to ſpeake of the other prieſts and ſpiritual perſons, who are throughly furniſhed in all points with their Officials, Deanes, Archdeacons, Vicars, Inquiſitours, Sommers, priſons, places and inſtruments for punishment: ſo as they are not in any point ſubiect to any temporall Officer or Magiſtrate. Neither may any of thē haue any their cauſes or queſtions debated or determined, before any temporall Iudge or Officer, ſo farre as they haue ſhauen crownes, which is the right marke and character of the Citie with ſeuen mountaines, wherof S. Iohn makes mention in the Apocalypſe. And the ſame is likewiſe to bee prooued by plaine texts of the holy Scripture.

The ſpirituality not in any ſubiection to any temporall Magiſtrate nor officer.

For the marke or prieſtly character, reade *Tho. de Aquino Scotus* and other ſchoolmen, and then ioyne therwithall that which Iohn writes in his Reuelation touching the ſame character.

And for the firſt, it is written, That when as Lot went about to diſſwade the wilfull Sodomites from their abhominable acts, they ſayd vnto him: Thou art come hither among

among vs, and art but a stranger here: What hast thou to doe, for to take vpon thee to correct and iudge vs? But of this text, hath our mother the holy Church of Rome finally concluded, that the priests may not bee iudged or punished by temporall Magistrates and Rulers: vnderstanding the matter thus, That the priestes are vndoubtedly right Sodomites, Burgesses borne, and maisters of this world by inheritance: considering that they are made by the pope, to whom the world doth absolutely appertaine: and that the temporall Magistrates and officers, are but as straungers: who haue but (as it were) the gouernment of the world by leale, at the hands of the pope, and his priests. And therefore it doth not become them for to rule or punish the native Burgesses of Sodom, and Gomora, that is to say, the priests and spiritualty. For so hath the pope Anacletus determined and set fooorth in his Decretals, which interpretation of his, (by our deare mother the holy Church) allowed for good, and registred in the booke of the decrees for an article of our faith.

Cap. nullus clericus. 11. quæst. 1.

Priests right Sodomites

Anacletus in his Epistle of the sorrowfulnesse of the Bishops, and their innocency or complaint, in the booke of the decrees. *Cap. lege ecclesiasticâ causa. 3. quæst. 6.*

Secon-

Secondarily, the same is proued by a special text out of the Gospel, where it is written, That Christ did driue or chase the buyers and sellers out of the Temple with a whippe, or scourge. For thereby it is apparant, that the priestes or Spiritualtie, may not by any meanes be punished by any temporall Officer, as is concluded by the afore named Anacletus, and the holy Church of Rome: vnderstanding the matter thus, That the priestes are to be esteemed as the very changers and sellers in the church, who do vtter their merchandize so deare, that the sight of them (many times) will stand a man dearer, than the best ware that the Haberdashers of Paris and Lions haue in their shops. And although other changers of money, and vsurers, did inioy the benefites of the like priuiledge, as well as the priests, to witte, that they were with the same whipping driuen out of the temple: yea, & although dogs bee sometime vsed after the same manner: yet, considering that the priestes are my white sonnes, and must haue somewhat the more preeminence and aduantage, specially for that their merchandize

This you shall finde in the 2. Epist. of Anacletus, of the admission of Bishops & Archbishops.

It is likewise in the Decades cap. accusatio quoque causa. 2. quæst. 7. & in the Decrees Lucius in the 4. booke.

chandize are of more estimation than the rest, and there incense of better smell than the incense that the dogs smother abroade in the Church. Insomuch that the holy Church of Rome doth understand this by the priestes onely, to wit, that temporal Magistrates or Officers, shall haue no iurisdiction ouer them, cõsidering well, that Christ had them in such estimation as hee himselfe onely would whippe them out of the Church. And yet hath shee more strongly established the same, by the plaine Text of the Prophet Dauid, where it is written, God stoode in the middest of the Gods, that is to say, of priests and prelates. Again, I haue sayd, all you are Gods. Now truth it is, that the whole Psalme doth (after the letter) speake of Kings and Gouernours of this world: yet notwithstanding, our deare mother the holy church, hath understood the same wholly of the priests and spiritualty, according to the spirit, and that specially by reason of fiue weighty causes: to wit:

Psal. 81:1:6 This proceedeth forth after in the said epistle of Anselme

First, because the whole text doth cõclude, as wel, or rather much better vpon the priestes, than vpon any other: for it

is written, That will not vnderstand, but will walke in darkneſſe, and ſet the whole world in a rore. Which words ſeeme to conclude ſo well vpon prieſts and Biſhops, as though they had beene ſpoken only to them.

In the 5. verſe of the ſaid Pſalme.

This is ſet out with plaine words in the cap. Duo ſunt, diſt. 69. and in the cap. Sacerdos diſt. 63. & cap. Quisquis erat, diſt. 96.

Now ſecondly, the prieſts are of much more eſtimation, and better then any Kings, or Princes: yea, they do excel the as farre as lead doth gold: and therefore muſt Emperors bow downe their heads vnder the knees of the Popes: as is plainly ſet forth by the holy father Pope Gelaſius, writing vnto the Emperour Anaſtaſius, & regiſtred in the decrees. Yea, they are the light of the world, Fathers and Maſters to all men: ſo that they deſerue much better to be called Gods, than either Kings or other rulers doe or can deſerue.

Guido de monte Rocher, in his Enchir. Sacerd. Rubr. de ſacramento euchs, c. 3.

Thirdly, the Prieſtes are of more worthineſſe and eſtimation than Angels. For (as our deare mother the holy Church of Rome hath very well concluded) an Angel may not ſing nor ſay Maſſe: for that hee hath not the prieſtly character, which is to bee vnderſtoode, becauſe hee hath not the marke and

token

token. And it is plainely written; That no man may buye or sell, vnlesse he haue the character or the marke, or else the name of the beast. Apoc. 13. 17.

Now, as touching the fourth cause, you must vnderstand, that all Priests are fellow partners (in some case) with our holy Father the Pope, who is not onely a man, but a God on earth. Which considered, they must néedes by kinred be partakers of his Godhead: as it is written. That cōmonly a man growes like him, with whom hée is conuersant. And againe, Hée that medleth with pitch, some part of it, will cleaue to him. And therefore such as bée conuersant with God on earth, must néedes bée godly.

Fifthly, it is great reason they should bée called Gods, séeing that they themselues can make God: and are (as wee haue taught before) creatours of the Creator. And now there is a perpetuall & infalliable rule amongst the Doctors of Louen, which cannot faile, for that it is fetched out of their master Aristotle, and it is thus: *Propter quod vnumquodque tale est, illud ipsum magis est tale*: that is Stella clericorum, read the 10. cap. of the 1. part.

to say, Whensoeuer any thing doth get any vertue or estimation out of the power or by the gift of an other: the same by whom hee doth receiue that worthinesse or vertue, must needes haue very much more like vertue in himselfe.

Seeing then, that by the power and knowledge of the Priest, a peece of bread may be made God, how much rather then are the priestes themselues Gods? For it is written in the holy Scripture, That no man in this world can make any Gods: Ergo, then must the Priests of necessitie be more than men, seeing they do daily make God himselfe.

Iere 16.20.

Now sirrly, the common Latine text, which is receiued in the holy Church of Rome, and by the Councel of Trent allowed for good & credible, doth say thus, That God did stande in the Synagogue of the Gods, Which may very well be applied to the Priests, considering that they also haue their Synagogues, like as the Iewes haue had heretofore. And furthermore, it is most certaine, that Christ stood in the middest of the priests and Prelates, at such time as Annas and Caiphas did accuse him, and sought witnesses

nesses against him, to put him to death. Which manner of doing, our Priests of the holy church of Rome, doe very liuely counterfeit. Whereby it is plaine to be vnderstood, that they are the Gods in the Synagogue, amongst whom the Lord stode, and doth yet (by his elect) daily stand to bee condemned to death. So that our deare mother ỹ holy church of Rome, hath very aptly applied this Text vnto them, and so concluded, That they being Gods, can in no wise bee subiect vnto the iudgement or correction of any earthly man.

Besides this, she doth bring forth many witnesses, euen by heapes, all which are fetched out of holy Scriptures: as specially, where Saint Luke saith, That God shall auenge his elect. It is likewise written in the Psalmes: Lord God to whom vengeance belongeth, God to whom vengeance belongeth, shew thy selfe &c. Also, the Apostle Paul sayth, What art thou that iudgeth an other mans seruant? And in the same place, Let vs not therefore iudge one an other any more, but iudge this rather, that no man put a stumbling blocke or an occasion to fall in his brothers way,

Luke 18. Psal. 94. 1. Rom. 14. 4. Rom. 14. 13.

And the Lord saith by his Prophet Zacharie: For, who so toucheth you, shall touch the apple of his owne eye. Zachar. 2. 8.

Are not these honest, godly, and very strong witnesses, such as cannot be disproued? And doe they not plainely set forth that the Priests cannot be vnder subiection to any temporall iurisdiction At least, so farre as men will allow and sticke vnto the exposition of the holy Church of Rome: without hauing any respect to that which these Heretikes bring in: for they would alledge al these witnesses, directly against the Priests and Spiritualtie, and to their reproch and detriment. But now is their one speciall text to be brought in and alledged, against the which ariseth no obiection, to witte, where Christ sayth, Foxes haue their dennes, and the Foules of the ayre haue their nestes, but the Sonne of man hath not whereon to lay his head. Matth. 8. 20. Luke 9. 58. Whele Heretikes may well enough stoppe their eares at this: for out of this doth our deare mother conclude verie strongly, That those which will blame or finde any fault with the Priests, are they whom Christ here calleth Foxes.

And

And to the corroboration and strengthening of the same, shee bringeth forth the text of Salomon, where hee sayth: Hee that hath digged the pitte, shall fall into it himselfe. Againe, The stone is heauie, and the sande is weightie, but the wrath of a foole doth passe both. Consider, doe not these agree in one marueilous weil? It seemeth they are both painted with one pẽcill. In summe, all her decrees and ordinances are full of such apte textes and sentences of Scripture, which shee can wrest and wring marueilous finely for her purpose: so that there is not one stitch amisse. For, when as the scripture speaketh of Bruggesse, shee applieth that to Ghent: and if the Scriptures speake of a Catte, shee will bring in a Ducke.

For a finall end and conclusion, shee can make of a Cow a Windmill: and of a Windmill a Cowe. And therefore she cannot lacke, but doth alway finde witnesses enow out of the holy Scripture, to proue all her matters substantiall and good.

The xii. Chapter.

Which proueth by Scripture, that Prieſtes, and all Spirituall men, ought to be rich.

Spirituall perſons ought to be rich.

NOw, that the Prieſts and all Spiritualtie, together with our holy father the pope, ought to be rich & wealthy, that is to be found set forth by the Scripture likewise. For the noble and excellent Cardinall Poole, of late the popes Liefetenant in the Councell of Trent, did cause the text of Luke (before alleadged) to serue for ỹ purpose, where Christ saith: You doe now catche fishe, but you shall from henceforth catch men. For that (said hee) was a prophesie which was not yet accomplished in the time of the Apostles, when as Paul sayd: That there were but a few rich men in the Congregation of Christ: but the same (said hee) was first fulfilled and accomplished about three hundred yeres after, to wit, at such time (mē say) as the Emperour Constantine did courteously giue vnto Pope Siluester, a great portion of the Empire of Rome, or rather (as hee tearmeth it) did giue againe and restore as is apparant by the copie of the writing,

In the booke that he made of the councell of Trent. Luke. 15. 10.

Ca. Constantine.

ting, which standeth entred in the booke of Decrees verbatim.

True it is, that Laurentius Valla, and many other learned men did mocke and iest at this writing, and likewise doe plainly proue, as well by diuerse histories, as by the same writing it selfe, that it is but a counterfeited writing, and that so grossely done, that a Calfe with one eie may perceiue it. But I will leau that to the Doctours of Louen, to dispute vpon, when they are set vnder the roofe, with a Gallon of good Rennish wine, for they cannot away with Pittaw: as for vs, whether it be a lie or a true tale, it is all one: but thus much thereis of ẏ matter, that our holy father the pope is in possession, ẏ doth enioy the lands which S. Peter left vnto him by testament: by the same token it is called, Patrimonium S. Petri, that is, Saint Peters patrimonie. He is likewise in possession of the rich iewels and bagges of the holy See of Rome, and of the precious triple crowne, and other rich and costly peeces, for all the Bishops must sweare, that they shall (to the vttermost of their power) helpe to keepe and augment the

In the oth which they take before they be admitted Bishops.

layd it welles, and that Patrimonie. But what nerde all this? Paul him selfe sayth, That Bishops must keepe hospitalitie, and bee harborous. And then is it great reason, that their purses should bee well filled, for to entertaine Kings and Princes, and to make them great cheere. For how should they els bake good cakes, if they haue neither fire nor fatte? I assure you, if they had not that preeminence & aduantage, they would not buy Bishoprikes so deare, neither would they pay thirty thousand Ducates for a Pallum, if they must afterwardes say with Peter, *Aurum & argentum non est mihi*: I haue neither siluer nor golde. But that is now all cleane turned, and the chaunce is chaunged: therefore must the Priests and Prelates now a dayes be riche, and possesse the goodes of the world, considering that their father and maister the Pope is Lord of the whole world: as we haue sufficiently proued in the 11. and 12. Chapters before.

This is the argument of Eckius in his Enchirid.

The xiii. Chapter.

Wherein is set forth by the Scriptures, the praying to images.

Now

NOw will we treate a while of the praying to Images, & see wt what Scriptures it is defended. For that second holy Councell of Nice, is (without doubt) maruailous wel furnished of excellent scriptures, which serue as fit for that purpose, as Roses for a swines sty. But we will onely chose out & set forth the principall and most meete to serue our turne, to the intent that euery man may iudge by those what all the rest are. Among other, they haue fetched out of the olde testament, That God did shape man to his owne likenesse? and thereupon concluded, That men may very well haue Images. Item, that God hath diuided the light from the darknesse, and therefore (saith Agapius, that most holy Bishop of Cæsarea) I accepte Images gladly, and cursed bee all they, which are of other opinion. Aha, my friendes? How like you this geare?

To pray to Images.

Reade the first chap. of the 4. part. fol. 4.

In the Epistle of Pope Adrian, read and accepted in the councel of Nice act 2. read the 2. Booke of the councel fol. 482. a. b. act. 2. pag. 416.

And after that is the writing of Adrian the Pope of Rome reade: wherein hee saith, That James did pray to Josephs staffe, or else to Joseph himself. Then I pray you) wherefore should not we pray to images? For although that heretikes

Act. 1. Synod. Nicæna. pa. 480.

doe

doe herein so cry out with the Hebrew texte, which say, That he prayed to God leaning vpon his bed or vpon a staffe, (for it may be taken both wayes) yet notwithstanding it is sufficient for vs, that our dere mother the holy church hath vnderstood it otherwise: and that all the forked Bishops which were assembled at Nice, haue otherwise interpreted it.

Concil. Nicen. 2. Irene.

For they (you must vnderstand) could not misse nor erre, seeing they were assembled, inspyred, and governed by the holy Ghost of the Empresse Irene: whose spirit was so zealously addicted to the worshipping of images, that she did put out her sonnes eyes, who was the right and naturall Emperour, and so kept him shut vp in prison, to the ende that shée might haue the rule and gouernement, reigne as Quéene all alone, & set vp and extoll images, according to her owne minde. Wherefore should not we then beléeue this holy Ghost? Wher as hee hath declared by the mouthes of the Bishops, that there was a little proper fellow carued out vpon the end of Iosephs staffe, as you se vppon the staues that Children and fooles doe ride

ride vpon: yea, and that the same prettie fellow was by Iacob worshipped?

Then doe they farther alledge this text, The soules of the iust are in the hands of the Lord: Againe, God is meruellous in his Saintes. For by these Saints doe they vnderstand nothing else, but dumbe Saints or Images, which stand in the church: for that it is written in an other place: The Saints which are vpon the earth. Item Noah did set vp one Altar vnto God: and Abraham likewise, with many other mo. And it is good to bee thought, that they would not set vp any altar without godly Images of our Lady, of Saint Christopher, and of S. Anthonies swine, and such like, to stand vpon the Altars. For an Altar without Saints, is like a Cow without a taile, or a Turd without Sugar. Alli. 5. Synod. Nicena, & pag. 498.

Againe, Moses did make the Propitiatorium, which is the round cheft of pure golde, and did by Gods cõmaundement, set two Cherubims vpon it. And wherefore then should we not set Images vpon our Altars, according to the commaundement of the holie church? Alli. 4. Pag. 104.

For

For, wheras the Heretikes wil say, that these two Cherubims, and the golden chest, were couered and hidde, so that no man could see them, much lesse pray vnto them: to that our deere mother the holy Church of Rome doth answere, that they can doe so likewise. For the whole Lent through, they doe cause their Images, to looke through a blew cloth, and play bo peepe, and so they continue till Easter: then come the Priests and play their partes, and so bid Coppin out of a corner and shew his face like a man. So then, these Heretikes haue no cause to prate and say, That our images are neuer hid or couered.

Images couered with Blew cloth.

Againe, our holy Fathers say, that notwithstanding the Cherubims were kept close, so that no man might see them for that no man might enter into that holy place, but onely the hie Priest: and hee but once a yeere: yet did not the Iewes forbeare to pray continually to the same. For so haue the Fathers at the same Councell concluded out of their owne heades.

Actio, 3. synod Nicen. pa. 498.

Now thirdly the holy fathers say, That seeing images may be had secretly,

ly, wherefore should we not (much rather haue them openly to pray to them? For notwithstanding that God hath forbidden it, yet he must be giuen otherwise to vnderstand the matter: for he was not yet informed, that Images are the Booke of ỹ Lay people, til such time as Pope Gregory came, and taught it for a perfect doctrine. But now euery man doth know that Bookes must be laid vpon a Deske, that euery man may reade on them, and are not to be cast behinde a banke, or in a corner. For it is plainely written, that a Candle is not to be set vnder a Bushell, but in a Candlesticke, that euery man may bee lighted thereby: which the holy fathers doe likewise vnderstand by the Images to witte, that they must stand on high prancking vpon the Altars, and so be deuoutly prayed vnto by the common sort.

In the Epistle of Adrian to the Synod all. fol. 491.

Besides all this, they bring forth, that Moses did set vppe a brasen Serpent in the wildernesse, by Gods commaundement, to the intent that all such as should looke thereupon, might be healed of the biting of ỹ venemous serpents

The brasen Serpent.

For

For vpon that text of scripture they say thus: What follie and madnesse should it then bee of vs, that wee should yet doubt, whether all such as looke vpon the Image of Christ, the Image of our Lady, and all other holy Saints, shall become holy, and shal likewise be healed of all diseases?

In the foreland Epistle sent to the fathers of the councel,

Which thing is likewise by the holy Father Pope Adrian, most faithfully assured with Bull and Seale: so as there is no farther doubt to bée made in that matter: the rather, for that this is to be séene euidently at Halle a towne in Brabant, where so many Crutches of Lame men, and so many paynted Tables are hanging, of such as haue béene so well and perfectly heald of their diseases, that the most part of those which hang there, neuer féele any paine or griefe, neither, in the head, nor in the bladder. I speake not of so many wiues as haue béene conceiued with Child, after that they had once had our holy and blessed Ladyes girdle tyed about their middles.

And now of late it chanced in Holland, That a poore woman with a very great belly came very deuoutly to

to séeke our blessed Lady of Heukelem, and when thée had giuen her offering, thée returned home againe, and left her great belly behinde her. Yea, there was a blind Gentleman came out of France to Saint Job of Wesemale in Pilgrimage, to recouer his sight againe, which he had lost by Saint Jobs disease: and after he had well ended his businesse, he cryed to his Seruant in French, *Ie voy*, which the Doctours of Louen did vnderstand, not to be, that he would be gone, but that hée did sée. In so much that the same is written, and hanged vp vpon a Table in the church for a great miracle. And it is to be credibly beléeued, that he did sée as well without spectacles, as with a Candle.

A miracle.

In the table of S. Georges miracles.

I forbeare to speake of the great miracles which the holy and mightie blessed Ladyes at Laureto in Italie, and Montserrato in Spaine doe: and of Saint Iames of Compostella, and Saint Catherina of Seena, and such other like holy hée Saints and thée Saints: for that is not meat for euery mans mouth: we must cõtent our selues with courser meates,

meates, and kéepe our mouthes close from such daynties Dishes. Yet notwithstanding, if there were a plompe Hollander, or a Walle Brabander, or a Botte Flemming that had a stomache or appetite to such Lordly fare, and would goe take vpon him a Pilgrimage for a wager, to come againe within a certaine time, he may do so well inough, and so goe and straine his iuste abroade amongest the holy and blessed Ladyes of Spaine and Italie, and see what great miracles they can doe more, then our Ladyes can doe here.

He might perhappes speede as well as a good honest man of Paris, who could haue no Children by his wife, and in hope of helpe, did vowe diuerse Pilgrimages: And first hee went to seeke S. Iames at Compostella, from thence he went to Rome to visite the holy Apostles Peter and Paul: and then on forwarde to our holy and blessed Lady of Laureto, and from thence to Hierusalem: and last of all, to Saint Katherine of Scena: in fine, so as he was about a three yeeres from home: And then when hee came home againe, hee found his Wife merrie, and had

had in the meane space gotten three pretty children, with helpe of the good Saints which which he so deuoutly had sought.

Was not this now a great miracle? Therfore whosoeuer hath a desire to go from home, and seeke Saints, hee may set forward whensoeuer he will, the wagon standeth ready.

And now will wee proceede to our matter againe, and campe with these Heretikes, who mocke & iest with these our holy Fathers of the foresayd Councell, because they bring in and alledge an example of the brasen Serpent, to establish their Images, by saying, That the same was a figure in the old testament, pointing to Christ, and was sette vp by God his speciall commandement: but vnto this we will answere them. That they haue eaten stockfish, and know not what doth belong to a pregnaunt and ripe wit: for otherwise, can they not perceiue, that our Images are figures likewise, as well of Christ, as of his deare mother, grandmother, and other holy hee Saints and shee Saints: yea, and that are by speciall commandement of our holy Father the Pope, and the

holy Church set foorth. But yet for all this, these dull Heretikes goe on forward with their folly, saying, That the good King Ezechias did breake downe and burne to powder the same brasen Serpent, as soone as euer hee saw and did perceiue, that the people began to cense and honor it, in like manner as the holy Church of Rome doth now honour and worship her Saints. And those mad brayned fellowes do thereupon conclude, that we ought likewise so to burne our Images. But we deny that flatly: for that was another matter, considering that our Images are no Serpents, as that was.

Brasen serpent burnt. 2. Reg. 18.4.

It is very true, that wee doe as well cense to S. Margaret, Saint Georges Dragon, and S. Antonies Hogs, as to the Saints themselues, and pray to the one as well as to the other, although those are not much better then serpents: but that now is otherwise to bee considered, for it is not done in honour of the Dragons, but of the Saint which they stand by: as is well prooued by a certaine Doctour of Louen, who going out of the Porch of the Gray Fryers, at

Louen

Louen did put off his Bonnet before the Image of Pilate, which standeth there, and suddenly turning back againe, cryed with a lowde voyce: *Non tibi Pilate, sed Christo*, as though hee would haue sayd: As for thee Pilate, thou art but a varlet: what doest thou thinke? I did not put off my Bonnet to thee, but to that Christ, with whom thou art dealing.

Now consider, euen so standeth the matter with our Dragons, and with S. Anthonies Hogs. They get many times offerings & ware candels, and are often times killed for neighbourhood, for the good Saint sake by whom they stand: but they do not take it vpon themselues, no more then a dumbe stocke or blocke. Therefore remaineth this determination of the holy Fathers of the said councell, alwayes fast and ratified, to wit, That the holy Church must haue Images: seeing that the Iewes had a brasen Serpent. This is likewise maintained with many other goodly testimonies, as specially with that which the Prophet Dauid saith in the 96. Psalme, There is prayse and honour before his face, Item, I loue the situation of thine house. For by

Psal. 96. Psal. 28. 2.

these followeth, that the churches must bee trimmed vp with goodly Images. Item, O Lord, I seeke thy countenance, Item, O Lord, the rich shall pray before thy face, Item, Let the light of thy countenance shine vppon vs. For out of these texts doe they conclude, that men ought to haue our Lords visage goodly painted, and to pray to it. And for that cause it is, that euery yére at Rome vppon good Friday, the holy Veronica, which is an old ouerworne clout, whereon they say our Lords face is painted, which they pray vnto with great deuotion. And the common people cry alowde, *Misericordia, misericordia*, that is, Mercy, mercy. The like is done also at Besanson in Burgonia, and in many other places. For this same holy filnomie of the Veronica, was set vppon good ground, and is therefore so well sprung vp, and in such plentie, that there are to be found a number of them, all which doe worke great myracles.

Psal. 27. 8
Psal. 7. 4.

And besides this, they bring forth these testimonies, to wit, that the beliefe commeth not only by hearing, but likewise by sight: for that Iohn saith, Like as we

haue heard, so haue we likewise seene. Item, That the Iewes did weare broad borders vpon their cloathes: *Ergo*, so must wee likewise haue Images in the Church, with many such other like proues, which close vp together as fit as a spindle vppon a flesh pot. So now, when any man hath a desire to see these goodly testimonies, let him reade ouer the whole proceeding of the saide Councell of Nice, as is set forth in the second booke of Councels, or else he may reade another little booke which was set forth about ỹ same time, in the name of the Emperour Carolus Magnus, touching the same Councell: hee shall therein reioyce his spirit, with reading of all those goodly, copious, and fine allegations, brought out and alledged by those holy Fathers, to that end and purpose: and with the dreames of Constantine, who (to heale his leprosie) had shedde the blood of young innocent children, and was for the same comforted by Peter and Paule, in his dreames. And there you shall finde also, a great many of godly and notable myracles done by Images, taken out of the booke of Cosmus and Damianus, and out

2 Ioh. 1. 1. Num. 15. 38 Deut. 6. 8 Mat. 23. 4

Read the councell of Nice act. 4. fol. 521. There doth the Bonke *Theodosius* declare these pleasaunt histories of the dreames of Constantine, and of the waxen Image of *Cosmus* and *Damianus*.

of the booke of Sophronius, of the myracles of Saints, & other such like bookes which those holy Fathers caused there to be read and heard, and by their iudgementes established them, and allowed them for good. So as there is no more doubts to be put in them, than vpon the golden Legende, which standes authentike in the Masse booke. And to the end that men shall haue the more desire to reade them, I will bring forth here one example out of them, seruing greatly for our purpose: to the end you may perceiue by the Nest, what birds are within it.

There was a lively holy Monke, which was continually tempted and troubled with a Diuell, euen till his old dayes: and when in the ende hee began to waxe weary of it, hee then did pray the Diuell very friendly, that hee would let him alone in quiet: whereupon the Diuell did answer him, that so farre as hee would promise to doe, and sweare to keepe secret, a thing that hee would command him, then hee would leaue off to trouble him any more. The Monke did promise him, and tooke thereupon a deepe oath. Then sayde the Diuell: If thou wilt that I shall

This pretty tale was read in the Councell of *Nicen*, but the Monke *Stephanus* out of the booke of *Sophronius* reade of the 2. booke of the councels in the 2. councel of *Nicen*, act. 4. fol. 510. a. d.

shall trouble thee no more, then thou must not pray any more to that Image: and it was an image of our Lady, holding her childe in her armes. But the Monke was more crafty then the Diuell: for hee went and confessed him of it the next day to the Abbot, and the Abbot did dispence with him for his oath, vpon condition, that he should continue his praying to the Image.

Is not that a fine and worthy testimonie, borrowed of the Diuell, wherby the holy Fathers in the foresayd councell, haue wonderfull strongly established the praying vnto Images? Truly it is worthie to be written vpon balkes and beames, because Calues shall not licke it off: And our Champion, master Gentianus, is worthie to carry the standard, and to be crowned with a three folded stole, seeing he dare so boldly aduenture, to lay the worthinesse of that councell in the Ballance, against the second commandement of GOD, which doth sharpely forbid all worshipping and praying vnto Images: likewise byngeth in the sayd Councell, against the Councell of Eliberum, which was kept in Spaine, in the yeare of our Lord 1200.

and was consonant and agreeable vnto the word of God.

The xiv. Chapter.

Which treateth of some particular Images, and painted tables, which the Church of Rome doth vse, and for the establishing of the same by the Scriptures.

Diuers particular images & painted tables of the holy Church.

NOw, because these Heretikes are most busie vp some speciall images, which the holy church of Rome doth vse with great deuotion, and with them doe these Heretikes mocke and iest most of all: it is very necessary that we proue & establish the same out of the holy scripture. Then, to begin withall, it is not to be mocked, nor wondred at, that they in their Churches, and Masse bookes, doe paint the Trinitie with three faces: for our mother the holy Church, did learne that at Rome, where they were wont to paint or carue Ianus with two faces.

The Trinitie with three faces.

And then further, there is written in Iohn, That there are three in heauen which beare witnesse, the Father, the Word, and the holy Ghost: and these three are one, &c. Then of necessity they must bee painted or made with three heads, or three faces, vpon

vpon one necke. For whereas these heretikes say, that it is plain forbidden, to make the likenesse of God any manner of way, séeing God himselfe saith: Thou didst heare a voyce out of the bush, but thou sawest no likenesse: Therefore bee well warie, that thou make not any Image after my likenesse: That was spoken to the Iewes onely, and is now altered through the worthy custome and vsage of our deare mother the holy Church of Rome.

Deut. 4. 12

This did the fathers of the Councell of Nice cut off thus: the like Eckius saying, that the Iewes were addicted to Idolatry.

And whereas the holy Church hath also chosen to make the similitude of the Father, an old man, with a long gray beard: and for the Son, a man hanging on the crosse: and for knowledge of the holy Ghost, a doue: that is done of her owne inuention and frée will. For thée might as well haue made a bush, or a flame of fire, or a clowd, to counterfeite the Father: for that he did shew himselfe in all these likenesses, as well as in the likenes of a man, or they might as well haue made for Christ, a child in a cradle, or a man teaching and instructing the people. And likewise for the holy Ghost, a tongue, or a flame of fire, as well as

they

they do a man crucified, or a doue. But therein she doth vse her liberty: for that hath alwaies his course by the common rule, which is:

Sic volo, sic iubeo, stet pro ratione voluntas:
Our pleasure is as wee command,
Our lust for law perforce shall stand.

Or according to that which the Poet Horace saith in a verse:

Pictoribus atque Poetis (stas:
Quidlibet audendi semper fuit aque potes-
Painters and Poets,
haue licence to measure
Their colours and verses,
euen at their owne pleasure.

Angels with wings.

Secondarily, whereas Angels are counterfaited with wings, that is taken out of Esay and Ezekiel, who say, That the Cherubims were shewed vnto them in a vision with wings. And whereas Saint Michael is made with a paire of balance in his hand, that is, because hee must wey the soules, to see whether their good workes and deserts bee not heauier in weight, then their sins and offences. For (as before wee haue written) the holy Church hath appointed him that office, because shee esteemeth it a sure article, that

S. Michael with his balance. Read alſo in tol. 107.

Rom. 3. 4. Esa. 4. Ephe. 2.

that none can bee saued by the merites, blood & passion of our Lord Jesus Christ onely, yet Paul doth so teach: but euery man must (by his owne good works and deserts) bee weyed out and saued, making full satisfaction thereby, of his sins and offences.

Antonine parte. 3. tit. 14. cap. 20. & par. 4. tit. 9. cap. 7. Bonauen. in ser. lib. 4. dist. 15. Bernard. Rosetus in sermo 20. Petrus Sotus in assertione Catho. de bonis operibus.

After this now, where Moses is painted with hornes, is vpon this occasion. For that it is written, to wit, that the face of Moses did shine (as Paul himself doth set it forth) that hath the cōmon translation of the holy Church expounded thus. That Moses had hornes, for that he should bee as it were a figure of our Bishops, which now likewise weare two hornes.

Andrall other Catholike writers.

2 Cor. 3. 7

Exo. 34. 30. 35

Moses with hornes.

And whereas they make of the three wise men, that came out of the East, three Kings, and one of these as blacke as pitch, like a Morian, that is fetched out of the wordes of Dauid, or Salomon, saying: Kings shall come out of the Moores land to worshippe Christ. For this hath the holy Church interpreted, to bee spoken by the three wise men. And although the Morians land, lay much more to the West of Jurie, then

The three Kings.

Psal. 72. 10.

to

to the East, from whence the wise men came, that is of no importance: for the holy church can alter the lying and situation of the lands, & make of the West the East.

The Ore and the Asse by the cribbe.

Againe, whereas they haue likewise set an Ore and an Asse by the cribbe of their little Iesus, which do warme him with their breath: that is grounded vpon the plaine text of Esay, who saith, Esay 1.3. The Ore doth knowe his masters will, and the Asse the cribbe of his master: but the people of Israell will vnderstand nothing at all, &c. Yea and it may be a very good allusion, that by the Ore, the Bishops. Abbots, and Prelats, are vnderstood, because they weare hornes also, like an Ore, and can roar out excellently wel against these heretikes, better then they can preach the word of God. And by the Asse may very well bee vnderstood the gray Fryers, which are likewise as gray as Asses, and therewithall, all the residue of Monkes, Fryers, and poore Priestes, who are not much better learned than Asses, and doe esteeme Christ still as a young child that lies yet in the cribbe, and therefore goe about to please him

him: make him contented with goodly images, and puppets, with bels and rattles, with pyping and dauncing, and with such other like fonde toyes, and ceremonies.

Againe, where they paint S. Lungies, who pricking Christ in the side with a speare, receiued his sight, by vertue of the blood which sprinkled in his eyes, that is likewise proued by good Scriptures. For Saint John saith, That a souldier with a speare did pierce Christs side. And this speare in the Greek was called Longi, whereof the holy Church hath made a saint, and named the same S. Longinus. And because the said John said: That it came so to passe, because the Scripture should be fulfilled, saying: They shall looke vpon him whom they haue pierced: Out of that haue they fetched the lyes or Legend of S. Lungies, as to say, that hee was blinde, and thinking to haue thrust his speare into a Crow, did thrust it into the side of Jesus Christ, and so the blood did spring out into his eyes, whereby he receiued his sight: and was long afterwards canonized by the Pope, and put into the Kalender for a Saint.

S. Lungies with a Lance.

John 19.34

John 19.37. Zach. 12.18.

In

In summe, all their paintings, and all those dumbe Images, which are set vppe in Churches: as the Apostles with round trenchers behinde their heads, and euery one of them with his weapon in his hande, our Ladie with her frisled hayre, and goodly golden garments, with her perukes, fine kerchiefs, and goodly set forth with all her conceits like a Princesse of this world, and Saint Katharine, and Saint Barbara, bare brested, with their embroydered & stitched workes, as trimly deckt and painted, as the Courtesans of Rome, and Venice. And all this can our deare mother fetch finely out of the scriptures: yea, and shée can finde you a thréed for euery néedle. So that these Heretikes haue nothing to say to this: for whatsoeuer is done of good intent and purpose and to the profite of our deare mother the holy Church of Rome, that must be by God accepted without any doubt, & he must of necessity passe it in his reckning booke, or else Mussels were no fish, neither should you haue any Oysters at Billingsgate.

For a flat conclusion, we must haue good-

goodly images, & haue painted tables, in the Church: yea, and though it did not serue for any other purpose, but that young men and maydens, will therfore the rather come to Church: for thereby it happens oftentimes, that when they come onely to see the Images and goodly Paintings, and filnomies: yet in the meane space some Deuotion commes in their mindes, to haue a snatch at a Masse, or to heare a *Salue Regina*: wherby they often obtaine pardon of their sinnes, euen halfe against their wils. And therefore wee care not a beane, for all that these Heretikes can say to this, but will maintaine and vphold our old deuotion without any iot lacking.

The xv. Chapter:

Which is touching the difference of meats.

NOw, as touching the forbidding to eate some kinde of meats, in some certaine times, that is likewise founded vpon plaine texts of the scriptures. And first, whereas God sayd to Adam, Thou

Forbidding of meats.

In the decrees. *cap. sicut, dist. 35*

Thou shalt not eate of the fruit of the Tree of knowledge, &c. But of that hath the holy church cõcluded, ỳ men may eate no flesh vpon the fasting dayes. Item, after that Adam had sinned, then did God curse the earth. And now we know very wel, that all flesh which is to bee eaten commeth of the earth. Therefore hath our deere mother the holy church streightly defended & forbidden all men, which on the most principall & holy fasting daies, must doe penance for their sinnes, that in no wise they do eate any flesh on those dayes, least they should be partakers of the cursing of ỳ earth, like as the holy Bishop Durandus hath very well set it foorth. Whereby it is apparant, that the Corne whereof bread is made, and the grapes whereof the wine is made, are no fruits of the earth, but of the Sea, as the fish is: for otherwise they were likewise accursed, and so must be forbidden on the fasting dayes. Or else it may bee alleadged, that the holy Church hath dispensed with them, because the fish would not haue had any good taste without bread and wine. And for this cause hath our mother the holy Church for-

Flesh forbidde to be eaten, and wherefore.

Durandus in the booke called Rationale Diuinorum officiorum, li. 6. Rubr. de abstinentia Nu. 22.

forbidden the eating of flesh, as a thing vncleane and accursed: in somuch that those which do eate flesh, or egges, vpon a fish day, are to be banished and rooted out as shamelesse heretikes, and to bee burnt at a stake, because (notwithstanding whatsoeuer may be alledged out of Paul, or out of the holy Scriptures) that flesh and egges are vncleane, vnholy, yea, and accursed and that is apparant by the great miracle that happened in Italie, vpon the mountain called Mounte de la virgine, that is, Our Ladies Mountaine. For whosoeuer doth bring vnto that mountaine, flesh or egges, yea, or milke, by and by it wil be full of wormes, because our Ladie will not suffer, that any man shall eate (vppon her mountaine) flesh, nor any vncleane meates, but only fish, or hearbes and fruites.

This is to be found in the booke of a Monke called *Leander Albertus* of *Bulloigne*, named the discourse of *Italie*, in fol. 242.

But what néedes al this? And though the flesh were not cursed, nor vncleane: yet notwithstanding our deare mother the holy church hath great reason to forbid the eating of it: for that shée (at the least) may haue a difference in the eating of meates, and in that point shew her selfe something like vnto the figures &

shadowes of the old Testament wherein the children of Israel were forbidden certaine kindes of flesh, as a thing vncleane. Although that our deare mother is of such discretion and vnderstanding that she doth not estéeme flesh to be altogether vncleane in it selfe. For otherwise our holy Father the Pope, with his Bishops, and Cardinals, would not so well digest it, that they would as wel in ye Lent, as on good Friday it self, lick their fingers after it. But shée doth not meane to vse her prelates straitely in ye matter: but to proue lightly ye obedience of her subiectes, like as God (in the old Testament) did forbid his people certaine meates, rather for the kéeping of them in subiectiō, than that the meates of themselues were vncleane: for whatsoeuer God hath created is from the beginning of it selfe good and cleane, but the holy church of Rome, hath had another respect in this matter: as that shée did estéeme the flesh for vncleane, but not in it selfe, but vnto such as haue not bought Bulles of licence of the pope, to the end they might digest the same with a cleare conscience. For like as in the

Bekius in his pamphlet. Leuit. 11. Deut. 14.

Gene. 1. 25. 1. Tim. 4. 4.

time

time of Paul, all meates were made ho- 1. Tim. 4. 5.
ly by prayer and thanksgiuing: so is the meate now made holy with the Popes Bulls: for whosoeuer hath those, may boldly eate of all meates without any scruple, and say with a good conscience, *Omnia munda mundis*: that is to say, To a man that is cleane, all thinges are cleane. But he that hath no bull, although he had ten times prayed, and giuen God thankes for his good giftes, yet that can not helpe him at all: he must be cursed, excommunicated, and cleane rooted out of the number of the good catholikes and faithfull subiectes of our deare mother the holy church of Rome: yea, and be burnt at a stake, like an arrant and graceleſſe Heretike.

And therefore it is that the holy Prelates, Cardinals, Bishops, and all other loyal subiectes of the sea of Rome, do so often forget to say grace and prayers at their meate: when as sometime (by ill hap) they do say grace (which happes very seldome) they say it commonly in a tongue or language, which neither they themselues, nor but a very few of those,

which sit at the table with them, to vnderstand: not esteeming ỳ, that can much profit to the cleansing of the meate, nor much hinder nor further the matter, so ỳ they haue god dainty fare. But they in place of this, will eat flesh on a fasting day, & for that purpose, in stead of grace, they must haue their Bulles wel sealed, and hanging downe with siluer tassels: yea, & such as they themselues can well both read and vnderstand, otherwise it were al not worth a straw.

So now then, flesh (on fish dayes) is vncleane, to them that haue no Bulles: which you may conceiue by this, That in Spaine, where the holy inquisition doth beare the swing: yet he, whosoeuer that can get a Bull for a royal of plate, may eate (all the Lent through) puddinges, tripes, and all the entrails, with head, necke, and purtenance, without any danger or scruple of conscience. And therfore it is, that the worthy Doctor Eckius, taking vpon him to defende this forbidding of meates by scripture, doth bring in this text out of the Actes of the Apostles: Take heede that you refraine your selues from meates offred vnto Idols. For as Paul saith, That which

In his Enchiridion.

was

was offred vnto idols, was offred to the Diuel: and therefore hée did curſe al ſuch as ſhould eate of it with ſuch a conſcience. So likewiſe (ſaith he) it falleth out alwaies with fleſh on faſting dayes, when as the vncleannesſe & malediction thereof is taken away, and made cleane by the Popes Vuls: but otherwiſe, it is al wel inough, as héere before is ſufficiently proued.

The xvi. Chapter.

Wherein Lent is proued by the Scripture: And further, that the Romiſh Church muſt counterfeit Chriſt in al points: and laſtly touching feſtiual dayes, and the ordeining of the ſame.

AND now, as touching the time of Lent, that is very ſtrongly proued by our deare mother the holy Church out of the Scripture. For it is written, That wee are bound to offer vppe vnto GOD the tenth part of our goodes. And now (ſaith the holy Church) Lent is the tenth part of the yeere: and therefore muſt we neceſſarily obſerue the whole Lent, not preſuming to eate any fleſh at all: Conſideriog that (as is before ſaide) fleſh proceeded

Touching Lent ſeke the decrees *Statuimus* with the 2. following diſt. 76. and cap. *Solem. de conſecra. diſt. 1.* and chiefly cap. *Quadra. de conſecra. diſt. 5.* where this argument is rehearſed. In the faſtful chap. here following the very

words of the Glosse vpon the decrees. Can. Quadra. de consecra. dist. 5.

of the earth which is accursed: for now for the tenthes of the hundred threescore and fiue dayes, we must fast six and thirty dayes: and yet there remaineth fiue dayes and fiue houres: and of these fiue dayes wee doe fast foure, not for payment of tenthes, but for an other occasion, to wit, that the talies of good workes and merites might be full. So there remaineth yet one day and fiue houres, which maketh iust thirtie houres, whereof the tenth is not paide: but for recompense of that, wee must goe late to supper.

Occasion of the fasting dates

So now, is not this past very iust? Now let God come and take a reckoning whensoeuer hée will, and hée shall finde that the holy Church of Rome is not one pennie in his debt: nay, she hath rather payd him more then his duetie. For this reckoning you shal find passed and set downe in the reckoning booke of the decrées, if GOD will accept and allow of that booke (as no doubt hée must) considering that his lieftenantes the holy popes are the makers of it, and then al is cocks sure on our side: and the catholikes must into heauē, though they should go barefoote & bare legge. It helpeth to prate and prattle, the Heauen is theirs

theirs, if they can get into it, by meanes of obseruing their Lent wel.

Now further for fasting, wee finde written also: That Christ did fast fourtie dayes in the wildernesse, Ergo, then we must doe the like, following the common rule: *Omnis Christi actio, nostra est instructio*, that is, (after the meaning of our mother the holy church) all, whatsoeuer Christ hath done, we must counterfeit & do the like after him. For notwithstanding that this was a miracle done for the establishing of his doctrine, as Moses and Elias had done before, which indéed we cannot doe after him: yet we must do what we can, & so resemble Apes & Munkies, which though they cannot do as men doe in speaking, & vnderstanding with reason: yet they will counterfeit men in any thing that possibly they can compasse. For so hath our deare mother the holy Church concluded, not onely in this matter, but in all whatsoeuer Christ hath done.

In the booke of Decrees, cap. *Significa, de electione, ca. dent omni*, 2.4. and the Glosse vpon the argument of the 6. books of Decrees.

For, as he did take spitle, and rubbe the blinde mans eyes withall, and sayd in the Syrian tongue, Epphatah, that is to say, Be open: euen so doe the Priestes rubbe the young childrens nose

and eares with spittle, and say Ephphatah likewise: although the eares & nosthyls be open already before.

And as he came riding into Jerusalem vpon an Asse, so must the Cardinals likewise ride vpon Mules with their footclothes of red scarlet, euen downe to the ground: and so must men likewise, vpon Palme Sunday, draw a woodden Asse round about, with the Pharisées & Priests following.

A woodden Asse drawne about.

And as Christ did wash the feete of his Apostles, so doth the Pope vpon maunday Thursday wash the feet of certaine poore men, and Abbattes wash their Monkes feete with great ceremonies and prowlings.

washing of feete.

And as Christ did weare a crowne of thorne, so likewise doth the Pope weare vpon his head, a three double crowne of gold, brauely set with pearles and pretious stones: ouer and besides other two ful of Rubies and Diamonds, which are alwayes carried before him, when as he is borne about in his Pontificalibus vpon mens shoulders, like a woodden Image or Saint.

The Popes crowne.

Item, as Christ was loden with carriage

carriage of his crosse, so must the Pope likewise weare vpon his Coape or mantle, a crosse of pure gold, set ful of pearls and precious stones.

The Popes crosse.

And as Christ did shed his blood, so now in figure thereof, must the Cardinals weare blood red Scarlet Mantles, or cloakes, and hats. For whereas these Heretikes wil say, that their garments looke so blood red, by reason of the blood of the Martyres, which they haue shed: or else, that their clothes are red, for shame of the shamefull déedes which their masters doe: all this cannot bee true, séeing that Durandus, Innocentius, & all other Catholique men doe otherwise interprete it.

Bloody Mantles and hattes of the Cardinalles.

Item, like as Christ was betrayed and sold for certaine round péeces of siluer, so must the Oste or cake, wherewith they say Masse, be round like a peny, as Durandus doth set it forth: and the rather, for that they doe there likewise sell him for ready money: as it is written in the booke called, Stella, Clericorum, That those Priests which say Masse for money, doe euen as much, as though they should say with Iudas: What will you

Durandus ration diuin offic. lib. 4. rub. de terr. num.

giue

giue me to deliuer you the man.

A white garment.

Item, because that Herode did clothe Christ in a white garment, therefore must the Priests weare a long white garment, like a shirt vpon their coates or gownes, at such time as they must play their partes in the Masse. And then because the Iewes did afterward cloth him with purple, therefore they put on the cope aloft vpon that white cloth.

Cope a stoale in the Masse

And because hée was bound, therfore doe they weare the Stoale about their necks, and maniples about their armes, and girde their surplesse to them with a girdle.

Peruse ouer the exposition of *Durand. Innocentius de offic. Miss. & Guidon de monte. Roch.* the which haue expounded all this very neately.

And further, because hée was nayled vpon the crosse, with his armes stretcht abroad: therefore doe they likewise stretch out their armes, abroad in the Masse, as though they would be crucified.

And because he was wound in a fine white cloth, when he was buried, therefore doe they lay their little god vpon a white cloth, fast by the chalice.

And because the souldiers did cut Christ his garmentes in péeces, and so dealt them amongst thē for a pray, therfore

fore it is that the Priests do (upon good Friday) cover their Altar with one single cloth, and then lay two other small Clothes or Napkins, at the endes of the Altar: and as sone as they begin to sing these words, *Partiti sunt Vestimenta mea*, They devided my garments amongst them: so must likewise those two cloathes or napkins by and by be stolne and pluckt away from the Altar.

And because Christ after his resurrection did breath upon his Disciples, and gave unto them the holy Ghost: Therefore it is that the Bishops and Suffraganes, at such time as they doe create any Priest, doe blow upon them, for with that same winde are the priests filled as full of the holy Ghost, as a Cow turde is stuffed full of muske and ambers greale.

In summe, Christ hath not done any thing in his death & passion, but they do play and counterfeite the same after him so trimly and lively, that no player nor iuggler is able to doe it better.

Yea, doe we not see likewise, that upon good Friday they haue a crucifixe, either of Wood, or of Stone, which they lay

lay downe softly vpon the ground, that euery body may come creeping to it, vp on hands and knees, and so kisse the feete of it, as men are accustomed to doe to the Pope of Rome? And then they put him in graue, till Easter: at which time they take him vp againe and sing, *Resurrexit, non est hic, Alleluia*: He is risen, hee is not heere: God be thanked. Yea and in some places they make the graue in a high place in the church where men must goe vp many steppes, which are decked with blacke cloth from aboue to beneath, & vpon euery step standeth a siluer candlestick with a wace candle burning in it, and there doe walke souldiers in harnesse, as bright as Saint George, which keepe the graue, till the Priests come and take him vp: & then commeth sodenly a flash of fire, wherewith they are all afraide and fal downe: and then vpstarts the man, and they begin to sing Alleluia, on all hands, and then the clocke striketh eleuen.

Creeping to the Crucifixe and burying it.

Then againe vpon Whitsonday they begin to play a new Enterlude, for then they send down a Doue out of an oules nest, deuised in the roofe of the Church: but

The holy ghost on Whitsonday.

but first they cast out rosin and gunpouder, with wilde fire, to make the children afraid, and that must needs be the holy Ghost, which commeth with thunder & lightning.

Likewise, upon Ascention day, they pul Christ up on high with ropes above ỳ clowdes, by a vice deuised in the rofe of the Church, & they haile him up, as if they would pul him up to the gallowes: and there stand the poore Priests, and looke so pitifully after their God, as a dog for his dinner. The Crucifixe ascendeth to heauen.

In summe, a man doth often spend a penny or two, too see a play of Robin hood, or a Morrisse daunce, which were a great deale better bestowed upon these apishe toyes of these good priests, which counterfeit all these matters so handsomely, that it wil doe a man as much good to see them, as in frostie weather to goe naked.

I speake not of their perambulations, processions, and going about the Towne, carriyng their crucifixes along the streetes and there play and counterfeite the whole passion so trimly, with all the seuen sorowes of our Lady, as though

though it had beene nothing else, but a simple and plaine Enterlude, to make boyes laugh at, and a little to recreate heauy or sorrowful harts: for these matters fall out onely vppon church holy dayes or solemnities, when the Catholikes are determined to be merrie, and drinke themselues so drunke, that they tumble from their seate: as you shall see our Masters of Louen do euery yére in their solemnity, and especially at the seuenthyéares procession, which is, of the seuen sorrowes of our Lady. All whatsoeuer Christ hath done, must bée set a-broch to be counterfeite.

And after the same maner, we play by the Lent. For, because Christ did fast fourtie daies lóg, therfore shal our deare mother the holy church be content to fil her belly of al sorts of fish only, not once touching one morsel of flesh, according to ỳ special words of Paul, who saith Eate it not: Taste it not: Handle it not. And so likewise Moses did fast fourty dayes for the establishing of the lawes of God, which he presented vntothe people. And now, seeing the Bishops & Prelates doe weare hornes, as Moses did, wherefore should

Col. 2. 21.

should they not as well fast for the dales as he did? And if the Bishops doe fast, then are the lay people much more bound to fast, which haue no such power nor meane to obtain dispensations buls, or tollerations of our holy Father the Pope, as these holy Prelates haue.

Therfore we do now cõclude, without exception or contradiction, That the holy time of Lent is as firmly founded vpon the Scripture, as all the rest of the articles of the faith inuented and founded by our deare mother the holy church of Rome: and therefore it is good reason, that our mother the holy church of Rome doe maintaine her Lent and fish dayes in great reputation, and not onely to hold it for a good and holy worke in it selfe, but for a meritorious worke whereby we may merite and deserue heauen, and the mercie of GOD, appeale his wrath and doe make sufficient satisfaction & recompence for all our sinnes. Insomuch that our deare mother doth esteeme her fasting: yea in a manner better, than the merites of the blessed blood & passion of Jesus Christ, wher vpon these Heretikes doe altogether boast

In the Waste booke.

boast themselues: For consider, this the holy Church saith in one of her secretes, vpon the Wednesday in the Ember weeke in the Aduent, and on Friday in the Ember dayes after whitsonday, and vpon the Tuesday in Easter weeke:

O Lord, we beseech thee, that thou wilt accept this our fasting, and that by it we may be made cleane and purified, and worthie of thy mercy, and that it may bring vs vnto everlasting saluation, &c.

What can a man wish or desire more? Saint John the Apostle will seeme to set forth a speciall matter, when he saith That the blood of Christ Iesus doth cleanse vs of our sinnes, and maketh vs acceptable before God the father: but this other now doth grow all vpon our owne ground: for with our fasting we can obtaine that well enough, which he doth attribute only to the blood of Iesus Christ.

Festiuall dayes

What shall I need to make much a doe for the festiuall dayes and obseruing of them? Of which our deare mother the holy church maketh so great account, that she doth yeerely pay vnto GOD that her festiuall dayes may obtaine for her meanes sufficient to liue wealthilie

This is song in the 1. collect in the Ember weeke of the Aduent.

in

in this world: and after assurance of eternall salvation, & that she may by the perfect observing of the said dayes, merit to enioy perpetuall salvation & blisse. And of the hallowing of Easter Even, she doth say plainely as followeth:

Huius igitur sanctificatio nocti sic fugat scelera, culpas lauat, & reddit innocentiã lapsis, mœstis lætitiam, fugat odia, concordiam parit, & curuat imperia. This is sung the Saterday following next after.

That is to say:

That hallowing of this night doth driue away sinnes, doth purge faultes, doth restore such as are fallen, to their innocency againe, and to the sorrowfull giueth gladnesse, and expelleth all hatred and procureth concord, and doeth bowe Empires or Kingdomes, &c.

Consider now, what a power the obseruing of these festiuall dayes hath. What a mischiefe ayles these heretikes, that they so raple vppon vs, because we make a difference & diuersitie of daies? They make ado with vs, saying, That Jesus Christ with his precious blood, hath clerely anihilated and taken away the instrument which was against vs, which consisteth wholly in such ceremo- Col. 2. 14. 16

nes and Commandements of the lawe, and hath made fast the same vnto his crosse: so that no man else can hereafter iudge vs for our meates or drinkes, nor for the obseruing of any holy dayes, of new Moones, or Sabbaths: and still they are troubling of vs with that which Paul writeth to the Galathians, saying:

Gal.4.9.10. Seeing that you haue now knowne God, or rather that you are knowne of God, how doth it happen, that you returne your selues againe to obseruing and worshipping of weak elements, which you begin and goe about to serue againe? You obserue dayes, moneths, times, and yeares, I am afraid on your behalfes, that all my trauell amongst you will bee spent in vaine, &c.

But what haue we to doe with this? seeing our mother the holy Church doth attribute as much power to the obseruing of our festiuall dayes, as to the blood of Christ it selfe: and therefore haue our Catholike Doctors reason, in teaching, that the obseruation of certaine dayes and feasts, heretofore vsed by the Iews, are not in any point taken away by the death and blood of Iesus Christ, as Paul goeth about to perswade, so alway as the

the dayes be something altered: as Eckius hath very finely set forth. For in place of their Passeouer of the law, wee haue our Easter: and in place of their Pentecost, wee haue a Whitsuntide of our owne deuising: and in stead of the feast of their new Moons, wee haue our Ladies daies: & in place of their Trumpet feasts, we haue the Apostles dayes: and in place of their feast of Tabernacles, wee haue our Church holidayes or solemnities: and so forth, as is plainely to be séene in the booke of the said Eckius. So that there is no other difference, but as though the diuell (to disguise himself) should put on a Friers cowle. And whereseuer in the old Testament any mention is made of feast dayes, our déere mother the holy Church of Rome, applyeth it to the establishing of her festiuall or holidayes and solemnities: so that the Heretikes cannot iustly complaine of vs in this case, and say, that we cannot bring in any Scriptures for proofe of the matter: séeing that the old Testament is full of such Scripture, as they themselues know well enough. In his Enchiridion.

The xvii. Chapter:

Which treateth of the forbidding of Prieſtes to marry, and how women ought to bee common by ſpeciall commandement of the Church of Rome, which is diligently by them obſerued.

A forbidding of mariadge for Prieſts

NOW as touching the forbidding Prieſts, Monkes, Fryers, and all other ſpirituall perſons to marry, that matter we cannot defend by the old teſtament, ſeeing that in the olde Teſtament all Prieſts were marryed. Therefore in this matter we will haue nothing to doe with the old Teſtament, becauſe it doth make againſt vs: but we ſay that it is changed by the new, as heretofore we haue proued by ſpeciall texts, as to wit, where it is written: None of thoſe that liue after the fleſh can pleaſe God. Again, Be you holy, like as I am holy, and more ſuch like, which heretofore wee haue alledged, and by the Booke of Decrees eſtabliſhed for euer. Yea, and it was ſpecially prophefied by Paul, That in the latter dayes there ſhould come ſuch as ſhould forbid marriage, and the eating of meats which God hath created and ordayned to bee eaten with

Rom. 8. 8.
1. cuit. 10. 18
11. 15.

1 Tim. 4. 3.

with thankesgiuing. So that it is no marueil, that it was not forbidden in the old Testament, nor yet in the beginning o the new Testament: for these last dyes whereof Paul speaketh, were not yet come: and as a good wise Doctor, and holy priest of Groining, sayd: The Pope did not then goueroe. But now that those last dayes are past, and the Pope hath taken the whole regiment of the Church into his hands, the Church hath now declared, openly set forth, and stablished without retraction, That no man being married can bee holy, nor please God, for that is plain vncleanes and fleshly defiling, as we haue heretofore declared by plaine and speciall texts of the decrées. Here about in the 1. and 2. leafe.

And therefore hath our deare mother the holy Church of Rome concluded & set forth, That it is much better, and lesse offence, for a Priest to vse another mans wife, then to marry one of his owne, after that hee hath once accepted and married our deare mother the holy Church for his wife during his life: as Pighius, Eckius, Ioachimus Perionius, and other like Pillers of the holy Church of Rome, haue very finely set out in their writing.

Nunnes murther their owne children.

yea, we do finde by daily experience, that the holy Catholike church of Rome will a great deale rather suffer, that these holy theate Nunnes of Cloisters, and such like should (being with childe) destroy it in their bodies with drinkes and other medicines, yea or kill it after it is borne, than that they should (according to the counsell of Saint Paul) marry a husband.

This visitation and that which was found there is written by Iohn Bale an English writer, in the argument of his booke of the life & conuersation of Popes.

Which thing was apparant at the visitation of the Cloysters in England, which King Henry 8. caused to bee done throughout all England, where many priuies in Cloisters were found full of the bones of young children, with many other abhominable matters, which are not meete to be rehearsed.

Iohn Bontan in his booke de rom. mat. c. 8. 6

And Iouianus Pontanus, a good Catholike, and a well learned man, doth likewise witnesse, that it is a common practise of these holy Religious women, to doe such things.

This is writte by Hulderick bishop of Augsburge in a letter which he sent vnto Pope Nicholas the first, about the

It is likewise found in ancient credible histories, that S. Gregory Bishop of Rome, after he had first set forth a verie straite commandement against the marriage of Priestes, did afterward repeale

peale and call backe againe the same de- yeare 1565. treating of this matter.
rie earnestly, lamenting and repenting very sore his former doing: because that sending vpon a time to his Ponds to haue some fish taken, there was drawen out of the same with the Nettes, and brought to him aboue fiue thousand heades of yonng Children, which hee straight wayes did with sighes and lamentations acknowledge to haue beene so murthered, by reason of his said commandement.

But our deere mother the holy church, who hath not lightly any respect to such smal matters as that, although she hears of enough such: yea, & doth daily see them before her eyes, and is oftentimes put in remembrance of them: yet she had much rather ouersee and suffer such things to be done, then to consent that those holy Nunnes, which haue professed chastitie, should marry. I doe not speake of it, that Pius the II. chap. of the 3. part.
she will rather looke thorow the fingers or winke at the abhominable and filthie Sodomitrie of Monks & Friers, then she will reuoke and call back againe her holy commandement for chastitie: notwithstanding that Pope Pius the second

himself hath oftentimes acknowledged, that although the forbidding of priests to marry, was done vpon great consideration: yet it must now vpon other consideration of greater importance, be set at liberty againe. But this is their first rule, and A B C. that they learne as soon as euer they are admitted priestes, or professed Monkes or Friers, and that they continually harpe vpon this string, *Si non castè, tamen cautè*: which is thus meant, That if they cannot liue chastly, yet they shal vse it so secretly, as that it be not much talked of, or knowne.

And now after this, to prouide so for the matter, that these holy Fathers should not go too grossely to worke, therefore hath our deare mother the holy Church, laide an ordinance before her spouses, the priests and spiritualty, that they might freely vse other mens wiues, and that al women ought to be common for them. Whereby men may well consider, that she is none of these iealous wiues, which cannot bee content that their husbands should once make a good countenance to another woman: for she is well contented that her sweete husbands,

hands, to witte, Priestes and Monkes, should vse all women at their pleasure. Yea moreouer, she will maintaine, that it ought to be so: and so goeth about to establish it with plaine texts of the holy Scripture, besides the worthy witnesse which shee doth borrow out of the heathen Philosophers. For consider these be the proper words of the holy Father Pope Clement, whom the Church doeth esteeme to haue bẽn a successor of Peter: and therefore hath shee caused these his words (which are worthy of perpetuall memory, to be written vpon the doores of all Cloisters, and spirituall houses) to bee set in her booke of decrees, as a woodden diamond might be set in a laten ring, where he saith:

Deare brethren to liue in common is very necessarie for all men, but most specially for those which will stoutly, and warily fight vnder Gods Banner, and counterfeit or follow the example of the Apostles and their disciples. For the same by nature ought so to bee, and all things in the world ought to bee common: but the wickednesse of man hath beene the occasion, that the one hath begunne to say: This is mine, the other said, And

This is euen thus set downe word for word in the decrees. *Cap. Dilectissimis Causa 12. quæst 1* and in the 4. Letter of *Clement* in the 1. part of the Councels.

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And this belongeth to mee: And by all that meanes dealing or participating of all things crept in. To bee briefe, a very wise man amongst the Greekes hath spoken marueloous well, saying: All things are common amongst good friends. Now it is then without doubt, that vnder the name of all things, the wiues are likewise contained: For like as the light and the shining of the Sunne cannot bee separated nor parted, euen so there cannot likewise any separation or dealing bee made of that which is to bee vsed in common: but it ought to bee generally at the commandement of euery one of the companie. And for that cause it is, that God saith (gentle Reader, note well here speciall Texts of the Scripture) by his Prophet, saying: O what a goodly and pleasant a thing it is, for brethren to dwell together. And this custome being obserued by the Apostles, so must they haue all together liued with one another in common: like as it is written: The multitude of the beleeuing was one heart, and one soule, &c.

Pythagoras whō Plato did imitate in the gouernment of his City.

Maried women common.

Psal. 133.1

Act. 4. 32.

Note heere the determination and conclusion of our deare mother the holy church word by word, whereby she doth absolutely conclude out of the holy Scrip-

Scriptures, that these heresies which are alway in hand with the Scriptures, haue now no more cause to complaine, though the Priestes and Fryers will sometime (euen for loue) borrow some of their wiues, for the maintaining and knitting together of this holy Clements commodities. And although the glosse thereupon say, That this hauing of women in common is not to be vnderstood, after the vse of the flesh, but simply for the good willingnesse and charitable loue towardes the congregation: yet notwithstanding, the text is plaine enough, which sayth, That men must bee conuersant with them, as the light is with the Sunne shine, which doe continually enioy one another. And the same is established by the doctrine of Plato and Pythagoras, who specially were of opinion, that all women should bee common. And that is apparant enough, by the daily exercise thereof: for you see that the Priestes may haue no wiues of their owne, but doe vse all women in generall, when, or wheresoeuer they can get them. But yet they will not looke so narrowly to haue things common, as touching their goods, because euery one of

of them will looke to enioy his owne goods, but not his owne wife: so that it is rather done for the wines, than for any thing else.

And this may likewise very well be the occasion, wherefore the Romish Church (which in deed can be but one particular Church, because that Rome is but one particular towne) is yet called the Catholike Church, that is, The common and generall Church ouer all, which specially proceedeth by reason of that goodly common sort of women, and boyes, which she maintaines, and doth increase and multiply her generation ouer all the world: yea, and filles the whole face of the earth with her young Priests and Monkes, whereof she hath made such a number, as there are flies in the Summer: in so much that she may iustly bee called Ecclesia œcomenica, that is to say, The Church that doth flowe ouer the whole earth, like a spring tide.

For what cause the Church of Rome is called Catholike.

The xviii. Chapter.

Wherein the seuen orders of Priesthood are set forth as well by Scriptures, as by the examples of Christ.

Seeing

SEeing that we are now in hand with the holinesse of priests, wee will proceed directly to the establishing of all the seuen orders of priesthood by the scripture. And first you shall vnderstand, that our deare mother the holy Church doth teach very plainely, That our Lord Jesus Christ himselfe was forced to passe through all those seuen orders, before he could bee admitted to be a Masse priest. Marke now what a matter must this be, and yet for all this, these Heretikes make no account of the blessed Masse, whereas Christ had enough to doe, for to come to the vse of it.

Seeke for this in the 2. chap. of the 2. part.

All these goodly expositions are written by the reuerend Bishop *Durand*, in his book called *Rationale diuinorum officii*, in the 1. booke Rub. *de ministerio & ordine Ecclesiæ*. And in the 4. book of Senten. Psal. 24. 7. 9

For first he must exercise the office of a Porter, like as he did, when hee droue the changers of money, and the sellers & buyers out of the temple, and spake out of the mouth of Dauid: You Princes lift vp your gates, and bee you lift vp you euerlasting doores: Item, when he said, I am the doore of the sheepfold.

After that, hee was Reader, when he did reade the Prophet Esaias in the Temple. Then after hee became an exorcist or Coniurer, when he droue seuen diuels out of Mary Magdalene: & when

John 10 In the 4. booke of Sentences the 3. chap. In the 4. booke of Sen. chap. 4.

he

hee did rub the mouth and eares of the dumbe and deafe man with clay & spitle, saying Ephphatah, Be open.

Acoluthus in Greeke is with vs as much as Page, or one which followeth vs. John 8.12. and is repeated in the 4. booke of Sentenc. cha. 5. 4. dist. cap. 6. 4. dist. cap. 7.

And after that he came to be Acoluthus, that is, a Page, and Cerolerarius, that is, a Candle bearer: when he said, I am the light of the world: he that followeth me, shall not walke in darknes.

And then was he a Subdeacon, when he did wash his disciples feet.

After that a Deacon, when he did minister the Sacrament of his bodie to his Apostles, and (being in the mount Oliuet) willed & perswaded them to watch and pray.

4. Dist. cap. 8. and peruse the same allegatis by Durand.

And lastly, he became a Priest, when he did consecrate the bread & the wine, and so said Masse at the table.

This done, straightway he became a Bishop, when hee laid his hands vpon his disciples heads, saying: Goe abroad and preach the Gospell in all places.

In the 23. and 77. dist.

All this you may see set out at large in the foresaid booke of Durandus, and in the booke of Sentences, and in the fourth councels of Tolledo and Carthago, and likewise in the decrees. So that it is apparant, that all these holy orders

are

are fished out of the bottome and ground of the Scriptures, & are founden vpon the examples of Christ: notwithstanding now, that the Priestes haue somewhat the more prerogatiue then Christ had, so that they can push through all these seuen orders at one time, or else skip ouer foure or fiue of them at once. For they ẏ can once get the shauen crowne on their heads, (which is the character, marke, and token of the worthie order of priesthood) may not then onely proceed to bee Priests, but also be Bishops and Cardinals, and to get sackes full of benefices: for our most holy Father the Pope may freely dispence with all such matters, as it pleaseth him. But that carrieth his authoritie in the Popes foundation, which wee haue here before set forth and declared to be so strong as the diuels of hell are not able to withstand it. For this time we do only teach, that whensoeuer it shall please ẏ holy church to vse the seuen orders orderly, she is able to establish the whole heape of them trimly and finely out of the Scripture. Bernst the 11. chap. of the 2. part.

The

The xix. Chapter.

Wherein is concluded, that all the Ceremonies of the holy church of Rome, are founded vpon the Scripture, if they be wel vnderstood, and according to their interpretation, which onely is to bee esteemed so good: and what aduantage they haue, that stand fast to this interpretation. And herein is likewise mention made of the masse, and of master Durandus booke.

Ceremonies of the holy Churches in general.

YEa, shee doth nothing in the world, either of great or small importance, but it is all so finely founded vpon the Scripture, as can be deuised. And that may appeare by this: That she hath fetched the golden slippers, & the precious breeches of our most holy father ẏ pope out of the scriptures. For it is written: O how faire and pleasant are the feet of those, which bring tydings of peace, which bring good tydings: which after their interpretation is as much to say, as, That the feet and legges of the Pope of Rome, must bee decked with goodly golden slippers, and with marueilous rich & costly bréeches: as it is well set forth by the holy Doctor and Bishop Durandus.

Esa. 52. 7. Rom. 10. 18. This exposition is set downe by Durandus in his booke called *Rationale diuinorum offic. cap. 7.* Num. 8. Slippers and breeches of the Popes.

And

And thereupon it procéedeth likewise, that the Pope doth suffer Kings and Emperours to kisse his féete, yea: to treade vppon the Emperour Fredericks necke, as is before declared. And the rather his féete are to bée kissed, because they are so sayre and pleasant, and smell so swéete, especially two or thrée dayes after he is dead: for then come all the deuoute catholike people, and kisse them bare, whereby they obteine a very great indulgence and pardon.

Seeke the 10. chap. of the 2. part.

But now, if any man be desirous to vnderstand how finely al this is grounded vpon Scripture, and further, to know particularly the reasons, and causes of al the other ceremonies of the holy church of Rome, and to sée how they are fished euen out of the very deepest ground and bottome of the holy Scriptures, let him reade the booke of Durandus, which (vpon this occasion) he hath named, *Rationale diuinorum officiorum Sanctæ Romanæ ecclesiæ*, that is to say, The reckoning, and reason, or cause of the ceremonies and diuine seruices of the Church of Rome. He shall therein finde maruellous secrets, and very trimme iewels:

Durandus teuching the 11. asse.

pea, if the whole Bible were cleane lost, there might quickly a new Bible be deuised and made out of this booke, which would agrée a great deale better with ẏ ordinances of the holy Church then the Epistles of Paul doe, which these Heretikes and Huguenotes haue in such great reputatiõ. He hath the textes of the Bible as fast, as a handfull of flies: & there is not one iotte conteined or vsed in the blessed Masse, but he hath a good reason, & a trimme text to bring in for it. There is not one hole but hée hath a pegge to stoppe it: hée doth there set you forth marueilous trimly, all the reasons, why the Priest doth so trimme himselfe in such mumming garments, when he goeth about to play his part: why he doth first put a biggin vpon his head, and thẽ a long garment like a womans smocke aloft vpon his gowne: and then aboue that, a cassocke without slæues, looking out at a little hole aboue, euen like as a Snaile lookes out of her shell, or like as a magget a pie out of her cagge: Why he is bound with a corde about ẏ middle like a théefe that were going to hanging why hée doth turne sometimes his

Search the 15. and 16. chap. of this 2. part

tayle

tayle to the people, and sometime his face: why hée trippes sometime to the one ende of the Altar, and sometime to the other side of the Altar, as though hée were dawnsing the Maides Morice: Why he heaues or liftes vp his voyce sometime like a chimnie swéper, and by and by he is as still and quiet againe, as it were a mouse in a trappe: why sometime hée foldeth his handes together, like sorrowfull Marie Magdalene, and sometime hée stretches them out on euery side, as though he would shoote in Robin Hodes bowe: and then sodenly he pluckes them in againe, and tosseth them from the one side to the other, as though hee were catching of flies, or would fraye and scarre away crowes.

After this hee doth set forth very perfectly, and in particular, all the occasions and reasons, wherfore Sir Johns Table is so earely couered, and the cup, the litle Cannes, and the sauser so mannerly set thereupon: and wherefore Sir John doth sometime sleepe at his table, and sometime starteth vp sodenly out of his dreame. Item, what it meaneth,

that he doth runne and whisper his secrets to the bread & wine in their eares with a low and soft voyce, and that his companions sometime crie out so pealing with open throates, like wolues in a caue, or like swine when the butcher killeth them: and wherefore some goe to worke with Organes, other with ringing of bels, as though there were an vplandish belly feast towardes, or some such triumphe. And wherefore men doe in the mean space light torches, as though they were bringing the Bride to bedde: & wherfore they lift vp the Priests taile behind him, as though they would looke into his arse, to minister a glister to him.

If you peruse that booke well, you shall likewise finde there, wherfore Sir Domine with his long smocke doth so lustily lift vp on hie a wafer, and a cup of wine, and that then euery bodie falleth downe vpon their knées, and knocketh vpon their breastes with their fistes: & wherefore the Priest beginneth then to looke so pitifully, like a calfe laid on the butchers stall, and then beginneth to lament the wafer or singing bread pitifully, and to weepe with swines teares, and

then

then at the last, when he hath tolled it to and fro, long inough, away it goeth with a snappe into his throate, and so swalloweth it downe without chewing: and then he hath his cup filled againe, and so he sendeth that after, ỹ rest. And yet you shall understand further, wherefore he doth licke the chalice so swetely, as an Ape licketh her yong ones.

And you shall (besides all this) heare wonders, of all the rest of the holy ceremonies of the Romish Church, which they do vse at their Pattens, at noone, at euensong, at complen, and many other times, with great deuotion, with all the gestures & fashions which they do therein vse: and who haue deuised them all: & what euery one of them doth signifie. He can tel you more, all the feast dayes, and double feastes, al Vigils, Ember dayes, and fasting daies, al daies of fish & egges all processions, goings about with the crosse, gange daies, & all the whole brabling vsed through they ere. al this hath he euen at his fingers endes, & can bring in for euery one of thē, textes very finely founded out of the Scripture. So that I assure you, it is a pleasure for those

that can heare it. Besides all this, you haue there set forth al the estate, pompe, and prankings of our holy Bishops and Prelates, especially, of our most holy Father the Pope of Rome: whereof there is not one iot forgotten nor left vnconsidered: yea surely, I beléeue that his holinesse, sitting vpon his stoole of easement (Sir reuerence of his holinesse) should not make one sowre or sullenfull countenance, but this wise and profound learned Doctour and Bishop, can straightwayes bring in for it some misterie and weightie matter: And to bring a text of Scripture for it, which shall serue as fit for that purpose, as a sadle for a sow. What néedeth many words? he is a passing Apotecarie, hee can make a good medicine of a Cabadge stalke.

Durandus his booke.

And therefore it is, that our deare mother the holy Church doth so greatly esteeme this his booke, so that shée would not forgo it for any good: and shée hath reason for it, because in déede it is her chiefe iewell or treasure, wherein all her holinesse is locked vp. Where will all these Heretikes now hid themselues, these

these Lutherans, Huguenotes, Zwinglians, and Caluinistes, the one heape with the other, which doe bragge so much of the word of God? Let them but once take this booke of Durandus into their handes, and they shall finde there, that all the ceremonies of the holy church of Rome, al their prankings, and straug deuises, are finely founded vpon the Scripture, so that there is not one lacking: yea, & that the Scripture is wholy on our side, if it be right vnderstood, according to ỹ meaning and interpretation of our deare mother the holy Church: to wit, that you passe ouer and let slippe the dead letter, and the plaine text, and depend wholy vpō the spirit of speculation of our doctours of Louen, and those of Paris, which is only the spirit, That quickeneth and maketh aliue, as is heretofore rehearsed.

Therefore, let all such as will be good and Catholike subiectes of the holy Church and Sea of Rome, hold fast and sticke to this interpretation, and in any wise shrinke not from it: but beléeue all whatsoeuer the holy church beléeues, not once going about to know or to aske any questiō what it is: because it is inough for

them to know, that the church of Rome cannot erre, so long as she remaineth fast grounded vpon the foundation of the Pope. Let thē keepe in mind the saying of Salomon, You shall not remoue the pales and markes which your fathers haue planted that is to say: You shall not once moue, touch, or alter any thing of all that, which our deare mother the holy Church of Rome hath established and ordained. And doing thus, they shal be her white sonnes, and haue the world at will, they shall enioy ỹ goods of this world: some shall become Bishops, and some Cardinalles, riding brauely to the Courtes of the popes and Kings vpon braue horses and Mules, & shall haue the faireſt Courtisans of Rome at their commaundements.

Prou. 22. 28.

Thus doth Luther and all other Catholikes expounde it.

In summe, they shal say to thēselues, What canst thou desire? Where contrariwise, these fellowes will bee nosewise, that they will know all thinges, and will beleeue nothing, but iust that which they find in the scripture, and in their Bible plainly set out: yea, they doe mocks our deare mother, & the interpretations which shee bringeth forth vpon the Scriptures. But those surely

are

are heretikes to the fourth generation: as Doctours and Physicians say, Euen to ỹ highest step of the stayres. For like as Master Gentian hath here finely concluded, They doe not beleeue the holy Church, They beleeue not the twelue Articles of our faith: yea, they doe not beleeue the holy Scripture, seeing they will not accept the interpretation of the Scripture, which the holy church hath allowed for good: And therfore, they must be banished, accursed, & excommunicated: yea, they must be burnt to ashes and powder, if they wil not recant. For that is the sure sentence and resolute determination of our mother the Church of Rome, wherein doth not fall any stay or appellation, for that now from henceforth they will not, nor shall not beare with them any longer. And herewith we wil make an ende of the second part hauing emptied this distaffe: and (now by ỹ Gentianus leaue) we wil in hand and proceed with another part.

Here

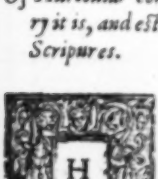
The Bee hiue

Heere followeth the exposition vpon the thirde part of Gentianus Harnets Epistle: wherin is treated of Auricular confession, of the Sacramentes, of Matrimonie, of Confirmation, and of the holy Anointment,

The first Chapter.

Of Auricular confession, and how necessary it is, and establishing the same by the Scriptures.

Auricular confession.



HERE now doth followe the third part of the Epistle of Gentianus wherein he doth declare himself greatly to wonder, ꝑ these new Preachers of the Gospell will goe about to abolish auricular confession. Cockes populorum! But how would they goe to worke? Where our holy mother hath so straightly commaunded vpon paine of damnation, That all such as are of both kindes, to wit male and female, shal as soone as hee or sheeis come to yeeres of discre-

These are the very words of Pope Inno. the 1. in a generall councel concluded and set downe in the decrees. Chap. *Omnis vtriusque sexus de panitentijs & remissionibus.*

diſcretion, confeſſe themſelues to their owne Curate of all their ſinnes, at leaſt once a yeare: vnderſtanding the ſame alway of deadly ſinnes onely, as is ſet forth by the gloſſe vpon the texte: becauſe daily and pardonable ſinnes are with a Pater Noſter, or with a ſprinckle full of holy Water cleane waſhed away.

I maruell, how theſe Heretikes can ſpeake againſt this. For were it not euen aſmuch as though they would put out both the eyes of our mother the holy Church? For vndoubtedly, this auricular confeſſion is worth two payre of eyes to her. For by the one, ſhe can ſee, perceiue and learne all the ſecret determinations, councels, & pretences of all Kings, Princes, and Potentes of Chriſtendome: by reaſon whereof ſhe is come to a peaceable poſſeſſion, and inioying of her authoritie and gouernement ouer all Countryes and Kingdomes: And by the other ſhe can ſee and creepe euen into the very bottome of the boſomes of young maydes, ſimple and ſorrowful wiues, and widdowes, and ſo grope out & vnderſtand all their ſecrets:

then

then enioyne then such friendly penance that their troubled consciences are therby comforted, and their sorowful hearts made ioyful. O good Lord! How often haue these Priests and Fryers giuen vnder confession) good wholesome counsel to the sorrowful barren wiues, wher by they haue afterwards become blith mothers, and haue euer after borne an inward loue towards their holy ghostly fathers, euen as though it were to their owne husbands.

Yea, there is at this present a good holy gray Fryer at Brudgesse, called Brother Cornelius the Whipper, who (by meanes of this holy auricular confession) did teach a great many of simple women to tame and mortifie their flesh in this maner: That they for the fulfilling of penance to them iniopned, and to receiue of him full absolution of their sinnes, haue very willingly gone crēping vpō hands and fēte, stark naked, before that holy Ghostly father: and when hē did marke any that the flesh was not sufficiently mortified, them did he follow with a rod in his hand, and whipped thē vpon ȳ bare buttocks, til they had therby

by done sufficient penance. By the same token, that he is yet at this houre called Brother Cornelis the Whipper, and is very wel beloued in the towne of Brudgesse, where the women are very deuoute to doe such penance.

Consider now, if that auricular confession had bin pulled downe, how could he haue brought those good women to such a deuout mortification, & penance? How should our deare mother the holy church bring into the right path, that godly, & frendly congregation of women, which Pope Clement did commaund, if it were not by that holy auricular confessiō? So that truely, Nectarius Bishop of Constantinople was much to blame, for disanulling auricular confession, onely because there was a Deacon or a Priest, which had shamen a woman vnder her smock. Was not that a strange matter of the Bishoppe? Surely he must nedes haue bene either a Lutheran or a Huguenote, seing he had no more regard to the ordinances of his deare mother the holy Church. But I assure you, it goeth now to worse after an other manner. What would that bishop haue done if he had

Nectarius.

In the yeere 395.

This is set out in the story tripartite in the 9. booke cha. 28

had sæne brother Cornelis the Whipper and such other good fellowes, surely hæ would haue driuen auricular confession with all that baggage to the Gallowes, sæing he was so earnestly mooued for such a small matter. But wæ will let him alone with a morren. And although Chrysostome was of the same opinion, & directly withstood auricular confession, yet not withstanding we haue nothing to doe therewithall, we will stick to & kæpe fast our auricular confession: yea, and though al ỹ Doctors of the church, should run mad. For when all is said, it were almost as good that the Masse should be put downe & buried for euer, as that there should be no auricular cõfessiõ. Our dære mother the holy church will take hæde to that, shæ will not put downe nor suffer to be ouerthrowne, such a trimme and necessary thing as that is, to please these Heretikes, especially sæing she can defend it by holy scripture, aswel as any article before specified, as you may clærely sæ out of the doctrine of Master Gentianus Haruet.

Chrysostome vpon the 51. Psal. and in the 3. homi. vpon the 12. cha. to the Heb. And in the homily of penance &c.

It is written (saith he) Whose sinnes

Iohn. 20. 23. soeuer you doe forgiue, the same shalbe forgiuen

giuen. Now they cannot forgiue without hauing knowledge, first of the matter; & the matter cannot come to any knowledge but by confessiō, made either openly or in secret. And therefore without (saith hee) auricular or secret confession is much more comely & honest, then open Confession. **Consider wel of this matter (gentle Reader) here the matter is so clere, that a blinde man may see it aswel in the darke as without a Candle.** For notwithstanding that Christ speakes thereof ministring and preaching the Gospell, whereby the forgiuenesse of sinnes is pronounced vnto al those that beleeue: as he himselfe doth expound it, saying: That Paul shall open the eyes of the blinde, to the ende they may turne from the darkenesse, to the light, and from the power of the Deuill vnto GOD, so that they may obtaine forgiuenes of their sinnes, and so be partakers with them, which are by beleefe in Iesus Christ made holie, **Whereupon Paul plainely sayth, That he hath followed this commaundement, not by confessing of women, secretly in their eares, but by Preaching and setting forth of the Gospell, and the forgiuenesse of sinnes.**

Whose sinnes you remit.

Acts. 26. 18.

And

Chrysostome vpon the 23. of Matthew the 44. homilie.

And whereas Chrysostome and all the olde Fathers haue so vnderstood and set it forth: yet notwithstanding, sithes that the holy Church hath vnburthened al Bishops, Priests, Ministers, and Officers of the Church, of their charge of preaching, and haue giuen the same to images and Saints made of stockes & stones, to be bookes & preachers to the Lay people. The time and matter is much altered: And the Priests begin to finde a good tast in this auricular confession. They haue blowen this forgiuing of sinnes in at the eare. They giue the absolution with a crosse, alledging and setting forth the words of Christ, for proufe thereof. So that it is not to be maruiled at, that our Master Genian doth so glory of this text, & will with that plainly proone auricular confession Notwithstanding that the holy church hath many other cleare textes of the Scripture, whereby to proone and establish the same.

Matth. 8. 4. Mark. 1. 44. Luke. 5. 14.

As for example: whereas Christ sayd to the Leper, after that he had made him whole: Goe and shew thy selfe to the Priest, and offer thine offering according

ding as Moses hath commanded. For that is only to be vnderstood: Goe hence and shriue thy selfe vnto thine owne Ghostly Father, and doe such penance, as he shall enioyne you. And the like, where Saint James saith, Confesse your sinnes one to another. By that did James meane nothing else, but onely, seeke you out a Priest or a Frier, to whom you may open your minde, and declare vnto him particularly all your euill deeds, and he will quickly giue you absolution, especially, if you let him see a peece of gold. For (by interpretation of our deare mother the holy Church) One to another, is as much to say, as the Priests and Fryers onely. And therefore where Saint James following right in the same place, saith: And pray one for another, we may well vnderstand that thus, as hee would say: Pray onely for Friers and Priests, that the world may be cleane cleansed of them, and Purgatorie filled with them.

This with the like by Eckius and all other Catholike writers interpreted to this sence. James. 5. 16.

The ii. Chapter.

Treating of the Sacrament of seuen orders, and of Matrimony, and of the holy oyle or oyntment, and of the number of the seuen Sacraments.

The sacrament of the order.

AFter this commeth Master Gentianus to the rest of the Sacraments, and saith thus: As touching the seuen orders, is there not a plaine Text in Saint Paul, where he saith: doe not neglect that which is in thee which is giuen thee by Prophesie, and laying on of hands of the priesthood, for that is as much to say, as, take good heed and see that you doe not take vpon you to bee Masse Priests, before you haue beene Porter, Candle bearer, Chorister, or Acoluthus, Subdeacon and Deacon, for all these must goe before, if you will haue the other to follow, as we haue heretofore declared by Scriptures.

1 Tim. 4. 14

Looke the 18. chap. of the 2. part.

Looke the 19 chap. of the 1. part.

The sacrament of matrimony.

Then hee doth further declare, that Matrimonie is a Sacrament, because there is written: This is a great mysterie, I say, in Christ Iesus, and the Congregation. But I could be very well content that gentle Gentianus, had holde his tongue there, and neuer haue written so. It is very true that our deare mother the holy Church hath beene accustomed heretofore, to bring in the same for a Testimony or witnesse, before that the common sort had read or were acquainted with the Scriptures: but now the time doth not serue any longer

Ephes. 5. 32.

ger to giue men brickbattes for turfes, or to make them beléeue that the Moone is made of greene chéese: for euery one will pretend now to knowe how the world walkes. Therefore he had better haue held his tongue touching this matter. For, to beginne withall, an Asse might haue séene and perceiued, that Paul doth not there meane any thing at all of Matrimonie: but of the vnitie betweene Christ and his congregation: which hee doth name to bee A great or deepe mystery farre aboue the vnderstanding of all men. And besides this, these scornefull Heretikes, will sew a paire of Asse eares on Master Gentianus head: séeing hee did not consider, that therein he doth speake both against himselfe, and against our déere mother the holy church, who hath plainely concluded, that Matrimonie is fleshly, vncleane, and vnholy: and hath for that cause forbidden, that priestes shall marrie. insomuch, that it cannot bee a holy Sacrament: or else it must follow, that Priestes are not worthy to enioy so holy a Sacrament. And besides that, these heretikes will set a paire of spectacles on

Looke the 17. chap. of the 2. part.

master Gentianus rose, to the end hee may see and perceiue, that it be so, that matrimonie be a sacrament, then must virginitie or maidenhood, much rather bee a holy sacrament, because that by our deare mother the holy Church it is much more esteemed than matrimonie, and so there must bee eight sacraments. Yea, widdowes will come in for their parts, and challenge viduitie or widohoode to bee a sacrament. So that men shall at the last be forced to register for sacraments, all states and callings of men. Whereupon must needs follow, that our deare mother the holy Church hath erred in setting forth and teaching that there were onely seauen Sacraments, vnlesse that she (peraduenture) will haue it vnderstood, that by the number of seuen, she doth meane an innumerable number, as by Gentianus reasons appeareth she doth, so that by his argument it must follow, That in all places of the Scripture, where this word Mysterium, that is to say, a mystery is vsed, that must straight way be esteemed for a Sacrament: and by that order also must the kingdome of Antichrist and the

the Beast with seuen heads bee accounted for Sacramentes: So that in the end, wee should haue so many Sacraments, that wee should not know what to doe with them: but we must goe set them out in the Sunne to dry, or lade a great Hulke with them, and send them into Norway: which out of doubt were a great disorder, and such as might make open to all the world the impudencie & shamefulnesse of our deare mother the holy Church of Rome: seeing shee hath resolutely set forth, that there may bee no moe but seuen Sacraments. Which thing shee hath likewise fetched out of the coffer of the scriptures with her Allegorizall or Anogogicall key (saith she) Seuen deadly sinnes. Ergo must there be of necessitie seuen Sacraments, which must driue away and ouercome the same seuen deadly sins. Item, there is mention made of seuen Seales, wherewith the booke of the olde Testament was sealed vp. Also there were seuen Pillars, wherewith the Church was vnderset: how like are they to be the seuen principall of the new Bishops of the base Countrey, to wit, The Cardinall Grandwell, the President Viglius, Fran-

Conke in 1. ca. of the 2. part.

Seuen bishops in the low coũtrie. Viglius.

Franciscus Sonnius, Petrus Cursius, Ioannes Lindanus de Castro, and Fryer Knief. Who (I assure you) stick to their tackling and holde vp the Romish Church like fast and sure pillers and props for feare she should fall into the myre. After this likewise is mention made of Seuen washings, whereby Naaman was healed of his Leprosie, and likewise of Seuen Basens, which the Sonne of man held in his right hand, and of Seuen loaues, wherewith Christ fed the multitude of people: and of Seuen times going about, whereby the towne of Iericho was ouerthrowne, of seuen eyes in one stone: and lastly, of seuen Candels set vpon the Tabernacle. For now (saith our mother the holy Church) by all these are signified and set forth the seuen Doctours of the Romish Church, to wit, the foure principall of the Scholasticall Theologie, or Diuinitie: as *Thomas de Aquino*, *Ioannes Scotus*, *Albertus Magnus*, and *Occam*, together with the two profound interpreters of the Masse, namely, *Rabanus* and *Durandus*, and the master of the Sentences called *Petrus Lumbardus*: all which make iust seuen, who should likewise set foorth and establish in the Church of Rome seuen

Henricus de Virimaria vpon the 4 booke of Sent. Dist. 1.

euen Sacraments.

There may yet bee alledged many other examples for the establishing of the number of seuen Sacraments, to wit, the seuen Psalmes, which serue the soules in purgatory for seuen Sacraments. Item, the seuen Diuels which came to inhabite the house when they found it cleane and empty: then the seuen Sciences: and also the seuen or fiue wittes of our Doctours of Louen, wherewith they farre excell all the profounde wit & vnderstanding of the Apostles and Prophetes, with many other things more, which might bee brought in: but our mother the church of Rome is satisfied with these examples & figures before specified. Although yet me thinkes (vnder correction of my maisters of Louen be it spoken, to whose iudgements I submit my selfe) that the number of the seuen Sacraments may best bee applyed (for that which is written in the Apocalypse, of the beast with seuen heads: or as heretofore is set foorth) Irenæus himselfe hath applyed this beast to the Romish Church. And the number of 666. which is the number of the Beast, doe Mat. 12. Luk. 11.

Apoc.13.18. For each letter in greek makes one number. 5.20.10.30.2. ΕΚΚΛΗ 200.20.1.10. ΣΙΑΙ 30.1.30.10. ΤΑΛΙ 20.1. ΚΑ. This maketh together. 666. Apoc.13.17.

agrée very well in one with this Gréeke word ΕΚΚΛΗΣΙΑ ΙΤΑΛΙΚΑ, *Ecclesia Italica*, which is to say, The Italian or Romish Church. And there is likewise specially spoken of the character or mark of the Beast: And now our mother the holy church saith, that there is likewise a character or marke in the sacraments. And last of al, it is credibly affirmed that is is a mystery: to wit, Babylon: And now will our deare mother conclude, as is apparant, that matrimonie is a sacrament, because that this word Misterium is plainely set forth: and then it must of necessitie follow, that heere also somewhat is spoken of sacraments: séeing that this word is likewise spoken of here. And so must the beast with seuen heads, vndoubtedly betoken and signifie the Romish Church with her seuen sacraments, and with her character or marke. So that master Gentianus is heerein to be blamed, that hee hath (to maintaine his argument) vsed this word Mysterium, for the purpose of matrimonie to be a sacrament: Considering that our deare mother the holy Church hath alwayes vsed the same for her strongest

Bul-

Bulwarke, alledging the same continually. But hereupon yet might fall out a great question, to wit, how doth it happen, that men account vpon no more but seuen sacraments, seeing tha yet our deare mother the holy Church hath ordained at the least seuen and seuentie sacraments, whereof none is contained vnder any of these seuen? For on Easter euen, when they doe bleſſ. the Easter candles, then doth the holy Church offer vnto God the Father, Fier, for a great reward and a holy sacrament, saying thus: Fire a sacrament.

Te in tuis operibus inuocantes in hac sacratiſsima noctis vigilia, de donis tuæ ſupplices offerimus Maieſtati, non adipe carnis pollutum, non prophana vnctione viciatum, non ſacrilego igne contactum, ſed cera atque ſtuppa conſtructum, in tui nominis honore ſuccenſſum ignem, obſequio religioſæ devotionis offerimus. Magnum igitur Myſterium, & noctis huius mirabile Sacramentum, dignis neceſſe eſt laudibus cumulari.

That is to say:

Calling vpon thee in thy workes, this holy Eeue of Easter, we offer most humbly vnto

to thy Maiestie, this sacrifice: namely, a fire not defiled with the fatte of flesh, nor polluted with vnholy oyle or oyntment, not attainted with any prophane fire: but wee offer vnto thee, with obedience, proceeding from perfect deuotion, a fire of wrought waxe and weeke, kindled and made to burne in the honor of thy name. This so great a mystery therefore, and the marueilous sacrament of this holy Eeue, must needs be extolled with due and deserued prayses.

Marke well now, heere is the holy fire, or else surely the Eeue it selfe, called (not only Mysterium) but also A marueilous Sacrament, and offered vppe vnto God for a great present, whereby hee is (as in the end is concluded) made very ioyfull and merry.

The finding of the Crosse a Sacrament.

Likewise, the signe of the Crosse is also called a Sacrament. For vppon the day called *Inuentio sanctæ crucis*, that is, The finding out of the holy crosse, are sung by our deare mother the holy Church, in a certaine metricall sequence, in these words:

Non sunt noua Sacramenta,
Nec recenter est inuenta
Crucis hæc Religio.

Ista

Ista dulces aquas fecit,
Per hanc Silex aquas iecit.
Moses officio.
Nulla salus est in domo,
Nisi Cruce munit homo
superliminaria.

That is to say:

This is no new made Sacrament,
Nor holy crosse doth represent
a late vpstart invention:
This crosse made bitter water sweet,
And floods from rocke of flint to fleet,
by Moses priestly function.
All health and wealth is turnd to losse,
in every house and household,
Except the signe of holy crosse
be set vpon the threshold.

So that the signe of the Crosse must also bee a holy Sacrament without doubt.

And the like, when they make holy water, they pray thus:

Deus, qui ad salutē humani generis maxima quæque Sacramenta in aquarū substantia condidisti, adesto propitius invocationibus nostris, & elemento huic multimodis purificationibus præparato, virtutem tua benedictionis ✠ infunde: vt creatura Mysterii

rii tui bibi ſerviens, ad abiciendos Dæmones, morbóſque pellendos, diuina gratia ſumat effectum, &c.

That is to ſay:

O God, who haſt for the health of mankinde) ordained and made many Sacramentes of the ſubſtance of water, accept mercifully our prayers, and ſend into this water (which by many meanes is made cleare) the vertue of thy bleſſing ✠: So that this creature of thy Sacrament ſeruing thee, may receiue perfect ſtrength and power to chaſe away diuels, and to driue away all diſeaſes and ſickneſſes, &c.

Matter a Sacrament.

Heere is the water likewiſe called Creatura myſterii: ſo that it muſt needes bee a ſacrament, ſeeing that A ſacrament is nothing elſe, but a holy ſigne of any holy thing: Or, A viſible ſimilitude or likeneſſe of any inuiſible grace or pardon. So that it may fully be ſayd, *Accedat verbum ad elementum, & fiet Sacramentum*: that is to ſay: When the Word is ioyned with the element, it is made a Sacrament. And now, out of doubt, heere is an element, to witte, the water: And hereuppon commes the wordes of the Prieſtes, by which it doth receiue a gracious power,

The maſter of ſentences in the 1. chap. the diſt. and 4. booke.

to

to participate vnto men an vnuiſible gift, euen as wel as the holy oyntmẽt, or any other ſacrament of the holy church, Ergo, is it likewiſe a ſacrament. And hereupon it doth follow, that the holy Aſhes alſo is no leſſe. Item, the Prieſts ſpittle. Item, the Palmes. Item the Ware, Candles, & all other Elements, which our deare mother the holy Church doth likewiſe conſecrate, hallowe and bleſſe, to the end they may aſſiſt men by ſome inward power: all ſuch muſt likewiſe be ſacraments. Make the reckoning then, and note whether wee ſhall not haue a notable company of ſacraments.

And whereas ſome men will ſay hereupon, that there is, or muſt be a difference betweene theſe, and the ſeuen Sacraments: becauſe tha that the ſeuen Sacraments doe not onely betoken things, but doe alſo of themſelues miniſter mercy and grace, and that the other cannot of themſelues giue any grace, neither bee the occaſion of any: that is plaine blaſphemie againſt the holy Church: as is euidently to bee ſeene

Henr. de Virimaria vpon the foreſaid text of the ſentences.

seene out of the lectures, readings, and exorcismes or coniurations, which they doeth vse ouer the sayde Elements, whereby they do receiue as great power at the least, as any of all the seuen Sacraments haue: as you may plainly se in the masse booke. Otherwise men might say, that all her lectures and readings and exorcismes or Coniurations, were vnnecessarie, without power, and of no value: which is plaine blasphemy. And if men would say ther, that all these small sacraments are contained vnder the sacrament of penance, seeing that satisfaction is included vnder penance, and that all these doe tende to the doing of satisfaction for our sinnes, and therefore are contained vnder satisfaction: that would not sound well: for this allegation would alway be brought in against it, that Baptisme and the holy ople or ointment, and confirmation, with all the rest of the sacraments, must all likewise be contained vnder penance: seeing all they (as is heereth fore declared) doe iustifie men Ex opere operato, or by the merits of good workes, and so are reckoned for good payment and satis fa-

tisfaction. And therfore as touching this matter, we must conclude thus: That this remaineth only at the will and discretion of our deare mother the holy church of Rome: so that she may ordaine and establish as many Sacraments as she list, and in the meane space make vs beleeue that there are no more but seuen. And so might it well be sayd, that the number of seuen is here to be vnderstood for an endlesse number, as hath beene written before.

And now, as touching the Holy oyntment, wherewith they doe vse to anoynt the sicke, when they lye a passing, Gentianus doth establish that very finely by scripture, as specially, where Saint James saith: If there bee any sicke among you, let him sende for the Elders of the Congregation, and let them pray ouer him, and anoynt him with oyle, in the name of the Lord: and the prayer of the faithfull shall comfort the sicke, and the Lord shall restore him: and if hee haue sinned, it shall be forgiuen him. Whereby our holy mother doth vnderstand, that whensoeuer any bodie byes a passing, so that there is no more hope of life in him, the Priest shall

shall then annoint him with holy Oyle, bleſſe him with Croſſes, and coniure him with certaine wordes, and then hee can neuer come in hell: for all the Diuells will runne away from before the Croſſes, like a Dogge before a flitch of Bacon. And therefore muſt he take vp his lodging, either in the ſuburbes of Hell, or in Purgatorie, where hee ſhall haue his houſehyre and firewood free, till ſuch time, as hee (with Soule maſſes and Popes Pardons) haue gotten a platte of greund in heauen, to build a houſe thereuppon, of merites and good workes. And this ſame oyle is of ſuch power, that through it all our ſinnes are forgiuen vs, according to that which the Prieſts mumble out in in their Maſſe: *Per iſtam Sanctam vnctionem & piiſſimam ſuam miſericordiam, indulgeat tibi Deus, quicquid peccáſti per viſum, per auditum, odoratum, tactum, & guſtum, &c.* that is to ſay, Through this holy oyntment, & by his meeke mercy, will God forgiue thee all thy ſinnes, whatſoeuer thou haſt committed, by ſeeing, by hearing, by ſmelling, by feeling, and by taſting, &c.

In the Maſſe booke.

Con-

Consider now, what can you looke for more to enioy by the pretious blood-shedding of Iesus Christ the sonne of God, than that, which the Priests doe beare vs in hand to giue vs by the power and vertue of their holy Oyle? These Heretikes may (if they will) hold fast on the offering vp of the body and blood of Iesus Christ: but the good Catholike subiectes of the holy Church of Rome, will in no wise forsake this holy ointment. We will rather bid Christ himselfe A dieu, then we will suffer such a pretious thing to bee wrong out of our handes. It is very true, that these Heretikes doe heerein againe mocke with our deare mother the holy church, saying that our Priests are like vnto Apes and Monkies, which will counterfeite euery thing that they see done before them, though they haue neither knowledge nor vnderstanding of ỹ matter: and this doe they alledge hereof, because that Marke doth witnesse, That the Apostles had receiued the gift of the holy Ghost, whereby they did make the sicke whole with their prayers, & with anointing or laying on of handes, or by Mark. 6. 13.

some other apparant token. As it doth
1.Cor.12.28. likewise appeare in Paul, who amongst
other apparant gifts of the holy Ghost,
did likewise deale with this gift of ma-
king the sicke whole: & he himselfe did
Act.20.10. shew a notable token ouer the dead, fal-
ling vpon the dead carcase, and embra-
sing it in his armes: As we reade also of
2.Reg.4.34. ỳ Prophet Eliseus, who did the like ouer
the dead childe, stretching forth his feete
and his hands, and set his mouth directly
on the mouth of the dead, & his eyes on
the eyes of the dead: and so he with these
notable tokens, ioyntly with his deuout
prayers, did reuiue that dead carcase.
But now, seeing there are no more such
gifts amongest the Congregation (for
that now the preaching of the Gospell
hath no need of any new establishing by
signes and miracles) therefore wil these
Heretikes say, that it is but very Apes
play, to vse outward tokens, where
they haue no inward power nor might,
which may be shewed with the signe or
token. For otherwise the Priestes must
rubbe al blind mens eies with spitle and
clay, and stretch themselues out vppon
all dead carcases: which were a very

beast-

beastlinesse, seeing they haue not the power to make the blind see, nor to reuiue the dead: neither can they (with their Oyle) make any sicke man whole. And therfore they were better to burne the Oyle in their Lampes, or grease their Bootes withall, rather than so to dissemble and mocke with GOD and his word: This talke these Heretikes haue, when they are gathered together: but we doe not passe for them one haire. For when we shall finde any of those, that would grease his shoes with that holy Oyle or ointment: yea, if he will not pray vnto it, and worship it vpō his knees, as though it were GOD himselfe, him we will burne in stede of Oyle, and make a good fire of him. For we will stand vnto the words of Iames, & the example of the Apostles, whether we haue the power to make whole or no: we go forth with our matter, euen as we also grease the childrens eyes with clay and spittle, although we haue not the power to make the blind see: yea, and although the childrē are not blind, it is inough for vs, y our mother the holy Church hath so ordeined. Not-

withstanding it is here greatly to be noted, that maister Gentianus hath gone about to declare his innocencie herein, saying, that hée did bring this in onelie by manner of example, and as children play in iest: For otherwise, if it were in earnest, hée would bring in other maner of stuffe: for hée could say so much to the matter, as hée would quickly stoppe the mouthes of the Heretikes, as men may easily iudge by his godly vtterance, and by his great learning, which doth appeare of him on all partes.

HERE

Heere doth followe the de-

claration vpon the fourth part of *Master Gentianus Epistle, treating* of the praying to images: how they are holden and ordained in the Church of Rome: And also of this word *or name* Idololatria, *of the idolatry of* the Heathen, of praying to Saintes, and of the Sacrament, with such other like matters.

The first Chapter.

Of the name Idololatria, & that men ought to pray to Images, with such prayers as doe appertaine vnto those, after whom the images are made. And of the good fellowship and agreeing in one, which is betwixt the Iewes & the Church of Rome, and of the hallowed Agnus Dei.

THe fourth part is a weighty matter, & of great importaunce, which doth make M. Gentianus haue an vnquiet mind, as he himselfe doth say: to wit, That these Heretikes haue no more respect vnto these olde and deuout Catho-

Of inuocating images looke the 4. leafe and 12 chap. of the 2. part.

like men, but say to esteeme them to; seruers of false Gods, and worshippers of images, and do cal them Idololatras, that is, Idolaters. Alas, is not that great pitie? And are they not maruelous much to blame? whereas our deare mother the holy Church can in no wise beare with this name, nor heare of it: but hath finally concluded, commanded, and ordeined, vpon paine to be banished, accursed, excommunicated, and anathematized: That no man shall name her Saintes, by that same Greeke word Idola, which is asmuch to say, as an image, or likenes, yea, & hath flatly determined, that from henceforth this same word shall no more be taken properly for Images or likenesses made after any man, or other thing to their worship, like as it hath euermore from time to time beene taken and vsed, aswell by the Greekes as Latinistes: but shall now be taken for nothing elle, but onely for the false GODS of the Heathen or Iewes, and such images as they heeretofore haue vsed in their Temples: Insomuch that the very naturall and proper name and similitude of this word, is wholy transubstantiated, and turned into an other substance and being.

In the councell holden at Nice in the 1. Session the Anathematisme.

Idola.

And

And therfore these Heretikes, are verie much to blame that they wil come & plague our most deare mother, yet again a new, with this word Idola, & say, that the good Catholike people, and subiects of the holy church of Rome, are verie Idolaters, because they doe greatly esteeme, and worship the images of our Ladie and of other holy Saintes, and doe kisse them and licke them: & trimme them vp, with goodly garmentes and iewelles (setting candels burning before them,) because they cannot see with out candels, and cense them with swéete incense, and sing Hymnes and other songes of praises deuoutly before them: and because they carrie them about vpon their shoulders, for that they cannot goe themselues, and fall downe vpon their knées before them, & say to them, Our father which art in Heauen, They set them vpon Altars, they goe to them on Pilgrimage, to gette health and good lucke in their affaires, and doe euen as much worship to them, as the auncient Romanes, and Greekes, or as the Israelites did vnto their false Gods.

Now vpon this these Heretikes say,

that it is very ill done of them, and will prooue them to be very idolaters & worshippers of false Gods: but the blinde Heretikes doe not perceiue that our Images are no idolles, but holy Saints, which doe many and great miracles. Neither will they vnderstand how that our deare mother the holy church of Rome hath commanded vs so to doe. For all the holy catholike teachers haue very friendly & iointly concluded, that all images ought to be worshipped with like worshippe, as doth appertaine vnto such, after whom the said imges are made, as the good and holy man Thomas de Aquino hath plainely written. Yea, because that hée did handle that matter so exactly, there was a crucifixe in the Citie of Naples which spake to him, saying, Gentle Thomas thou hast written well and truely of mee, what reward wouldest thou receiue? Wherevpon hée did make answere to the crucifixe, and said: I will haue nothing else but euen thy selfe.

Now whether the same crucifix was of gold, or siluer, (because he was so far in loue with it aboue al other thinges) ye

Images are Saintes. This historie is written in the golden Legende. Also in the booke of Leander Albert of *Boloigne*, what hée hath named the description of Italie in the 164. leaf of this booke printed in the yeere 1550. Item it is written by *Vincent Lirinensis*. And so forth by brother Bernard of Luxemburgh Doctor of follie in the 11. part of the 2. booke called *Catalogus Hæreticorum*. *Thomas* part 3. *Quæst.* 25 *Artiple.* 3.

I cannot tell, but I know very well that he hath written wonderfully, for the advancement of prayer and worship to be done to Images: and is for that cause likewise by pope John the 22. canonized for a Saint. For he hath concluded (wherein our deare mother the holy Church doth likewise follow him) that while Christ is prayed unto with Latria, which is to say after their interpretation with the spirit as God: men shall likewise pray with Latria unto his Image which is with a cole, or with a Pencill painted upon the wall, and likewise worship it as God himselfe: if it be so that it be painted with long hayre and with a round Trencher behind his head and holding up his two fingers, and having the world with a crosse upon it in his hand: for even such a fellow is the right *Saluator mundi*. Latria.

The worshipfull master Bonaventure doth likewise establish this matter; yea, all the writers of the Sentences have generally so ordained and concluded hereupon, insomuch that these Heretikes ought not now to doubt any more of the matter. Yet it is very true, Bonauentura in 3. sent. lib. 3. dist. 9. quæst. 2.

that

that Durandus would not allow of it, but did rather directly withstand it, saying plainly, that Images ought not to bée prayed vnto, with the like honour as those after whom they were made or painted. But all the rest were offended with him, for that he refused to follow the authoritie of the holy Church. And perhaps if hée had not written so as he did, he had biene canonized, aswell as Thomas de Aquino. Notwithstanding that a certaine Spaniarde called, Perezius, did follow him in that point, saying That stones and blocks ought not to be prayed vnto or worshipped by Latria, as God, considering they doe alwayes remaine stones and blocks, how muchsoeuer they be hallowed or coniured by any body. But he is farre out of the way in this matter: For first we know, that S. Thomas de Aquino was taught by Saint Peter and Saint Paul, so that he could not erre, and after that, hath our deare mother accepted his opinion for the best. And wherfore should she not? For séeing ẏ a simple Priest can with fiue words, of a litle round cake, make a God: wherfore I pray you, should not a Bishop or

This is rehearsed by brother Barnard of Lusenburg & Leander Albert and other besides.

a Suffragane make a goodly gilded Image a God also? That were to put little trust in our deare Mother the Holy church. Therefore we must remain stedfast vpon the common opinion & iudgement of our deare mother the holy church of Rome. For a small end, the heretikes do vs great wrong to call vs seruers of false Gods, worshippers of Images and Idolaters, euen as the Iewes doe, who cannot find in their hearts to bestow any honester name vpon vs. And therefore saith maister Gentianus & some good people, which lie deeper into the matter, mistrust that these Heretikes should haue some secrete intelligence wt the Iewes: yea, should play boote and be in pension with thē, to maintain friendly conuersation wt them, yet he addeth vnto it, that he for his part doth not beleeue any such thing, wher by it seemeth, that he would herein a little flatter and annoint their mouthes wt Honey to please thē withal: but it is not so, for hee speaketh in this behalfe, as doth become a good and stout Catholike subiect of the holy Church of Rome. And besides that, he should haue done these Heretikes a great deale

to

too much worshyp, if he should haue poked them in a Wagon, with the nation of the Iewes, who (as we haue heretofore plainely set forth) are the very best founders and chiefest fountaines & welsprynges of all the Ceremonies, and Institutions of the Holy Church of Rome.

It is very true, that our deare mother hath amended them, and brought them into a better order, for that her wisdome and vnderstanding doth farre excéde the wisdome of Moses and Aaron: And therefore hath she in the place of one tiple of Salomon, caused to be builded vpon mountaines and hilles, and other high places, aboue a hundred thousand: and in place of three or foure Altars, which they had, she hath set vp so many, that all are not to be told ouer in seuentie yéeres. Although indéede (as before is rehearsed) the example & paterne doth proceéde from the Iewes, & is borowed of them: which shadowes and figures our deare mother hath followed very diligently.

Therefore, whereas these heretikes will (with the Apostle to the Hebrewes) defend

defend and say, that all the figures and shadowes of the old Testament were ended, and cleane taken away by the comming of Christ, and ought not to be vsed any more, is rancke heresie. And truely, they doe thereby sufficiently declare, that they haue no vnderstanding with the Iewes, neither in white nor blacke. For the Iewes hold that for the principall Article and foundation of their beléefe, to wit, that the law of Moses with all her Ceremonies, and figures, shall never be taken away, nor altered, but shall continue in her Esse for euer, like as it doth appeare by their teacher Rabbin Moses Hemmaymon, who wrote a booke of the thirtéene articles of their beléefe.

Heb. 9. throughout. Col. 2. 17. 2 Cor. 3. Gal. 4. 9. 10 and 5. 2.

The faith of the Iewes out of Moses law.

This tendeth likewise as right as a line, against the doctrine of the Lutherans and Zwinglians, who take vpon them to defend stoutly, that men ought not to vse any other Ceremonies, than only such as Christ himselfe and his Apostles haue ordained: and therefore wil not they haue in their Temples any Altars, nor gilt images, nor any other such like Ceremoniall things: but wil onely, when

Ceremonies of the Lutherans.

1. Cor. 14. 19.

when as they are assembled together, that nothing else shall be done, than, like as Paul hath taught, after that euery one hath song a psalme, or declared some text of Scripture, or some open declaration or exposition, and al tending to edifiyng: or (as he saith in another place:) That which wee haue receiued of the Lord, &c. And now they are so grosse, that they doe not note, that it was so, *in tilo tempore*, that is to say: At that time, when there were wodden Chalices and goldē Priests: but (as the good martyr Bonifacius, and after him Durandus haue said) the leafe is now turned: because now we haue wodden Priestes, and golden Chalices. For now is the authoritie of the Church, and the seruing of GOD, waxen a great deale fatter, then it was in the time of the Apostles. And therfore can the holy Church now agrée a great deale better with the Iewes. And so haue commaunded very straightly, that there shall no more Masse bée ministred with wodden Chalices; for that god shal not be moued to wrath in such a thing, wherewith hée ought to be pleased, as if they be of gold and siluer, as it hath

1. Cor. 11. 2. 25.

This is in the decrees chapt. *vasa*. D. *consecra* dist. 1. And it was the Prouerbe of Boniface, of the martyres and Bishops.

Looke the foresaid chap. *vasa*. In the decrees and that which followeth. And the Council. *Tribur*. Can. 9.

béene

bene concluded in the Councels of Triburensis and Remensis, and so entred in the decretalles. For she will (according to the maner of the Jewes) set forth her seruing of God wanely with gold and siluer: yea, the more that the religion, and the Gospell doe take to them, the more will shee haue the Jewish maners and Ceremonies vsed. So that Maister Gentianus should erre very farre, if hee should go about to resemble the Huguenotes and Caluenistes to the Jewes, who doe agree so well in one with our deare mother the holy church of Rome, that they pille both in one quill, & haue all studied in one schoole. But these Huguenotes will haue all things after their owne mind reformed according to the Gospell, as it was in time of the Apostles, and therefore we will let them goe with a good yeare, and hold vs fast to the Jewes. For our holy father ỳ pope doth beare the Jewes very good will, & doth shew them all the friendship hee can, or may. He doth kepe a great many of them, in his Citie of Rome, and letteth them haue one or two of the best streets that may be there.

Loke the whole first dist. de consecrat. in the Decrees.

A synagogue of Jewes in Rome.

Yea,

This taske hath authoritie with out Italie. But within Italy is a penny Turnoys changed to a pounde sterling.

yea, he is fall in their pension: for of euery Iewes that will haue a Synagogue in his house, the Pope hath thirty pound Turnoys, which is seuen Ducates, and fiue sterlings: and if they wil haue licence to set vp one openly, then the price is set vp in the Popes reckoning chamber, at sixty pound Turnoys which is fifténe Ducates. Note what fearefull blasphemie should it then bée, to say that the Huguenotes were in pension with the Iewes likewise, for that thereupon it must néedes follow, that they should be companions and brethen with our holy father the Pope: No, no I warrant you, he can agrée much better with the Iewes: yea, with the Turkes and Heathen, better then with the Huguenotes, which goe about to reforme his holy See, according to the Gospell: hée can neither abide the sight nor smell of them: yea, and the matter is so farre gone, that hée would allowe them an assembly and méeting together as he doth the Iewes, for a smal péece of money, to the ends that he might set a fire vpon them, and burne them all vp, where hée might catch them, or come

The Pope agreeth better with Iewes Turkes, and Heathen, than with Huguenotes.

hand-

handsomely by them.

It is most true, that the Jewes doe likewise call vs Worshippers of false gods and Idolaters, that is, Prayers to Images, and doe heerein agree with these Heretikes: but they are therein to be borne withall. For they haue learned it of old out of their Bible, and also out of their Prophets, who knew nothing at all yet, of the goodly and Holish (I forget my selfe, I should haue said holy) ordinances of the Popes of Rome: neither did they vnderstand, that the Images must bee prayed vnto and worshipped, euen as the thing, after which they are made and fashioned.

For Saint Thomas de Aquino, that heauenly English Doctour, was not yet in place for to teach such things, neither had they yet heard any tydings of our Saints, nor of al the miracles which they doe, nor that the milde Empresse Irene had not yet scratcht out her sonnes eyes, to bring to passe (by the good assistance of the second councell of Nice) the worshipping of Images againe. And therefore the Prophets knew not yet the difference that is betwixt Latria, Du-

Look the 14. chap. of the 2. part.

lia and Hyperdulia: and therefore did they condemne all such, as did pray to any Images, for worshippers of false Gods without making any difference or exception betweene the Catholikes and the Heathen.

And now, when the Iewes doe reade the same, they thinke that the Prophets did speake as well of our deare mother the holy church, as of their forefathers. And then that which the Prophet Ieremie saith: They did offer Cakes to the Queene of Heauen, that doe they think to bee spoken of by such as call our Ladie, The Queene of Heauen, and doe offer to her Cakes, Flawnes, Tartes, and all kinde of proper things, without care. But these heretikes doe know better, yea, their old shoes doe know, that the Prophets speake to the Iewes, and not to vs. For wee were yet vnborne, and therefore wee may not seeme to take it vpon vs: for her that is not itchy hath no need to scratch, & her that is not scabbed, hath no need to claw. And yet they pretende so, as though they knewe no other, and doe not forbeare to blare vs out for worshippers of false Gods, and

Ier.7.17

Queene of heauen.

Idol-

Idolaters: therefore shall not they goe free with the Iewes.

And it is not to be thought, that they should haue any secret conference with the Iewes, as Master Gregorius hath very learnedly considered and noted, yet hath he dealt very grossely in one point, where hee doeth so spitefully blame the Iewes, for their Golden Calfe, saying, that our deare mother the holy Church of Rome hath neuer beene brought vnto so great a folly as that. Truely, if this had not proceeded from him euen of a pure & simple Catholike zeale, it might almost be taken for a blasphemie and an heresie.

For although it be very true that the holy Church hath no golden Calfe: yet hath shee not therefore forgotten to followe heerein the trace and footesteppes of the Iewes her good Schoolemasters. For in place of that that Aaron the high Priest once hallowed the Golden Calfe, our deare mother hath ordained and set forth, that the Pope of Rome (who vndoubtedly is established in Aarons place) shal yerly hallow and bless

Golden Calfe.

a certaine number of Lambes of ware, which he doth call *Agnus Dei*, That is to say, The Lambe of GOD: or, The Sonne of GOD, which hath taken away the sinnes of the world: and being slaine as a Lambe for vs, hath released vs from the bondage of the Diuell, euen as Aaron and the Iewes did name their Calfe, The God which had deliuered them out of the slauerie of the land of Egypt.

Agnus Dei.

And now, although that a Calfe is better then a Lambe, and Gold of much greater value then Ware: yet our holy Father the Pope of Rome hath such a notable deuise of Alcamistrie, that he will for these Lambes bring good fatte Oxen into his kitchen, and lumpes of Golde, which will not bee much lesse worth then the golden calfe of the Iewes: for the power of these Lambes is so great, that it is vnspeakable.

And that may be perceiued out of the Latine verse which Pope Vrban did once send, with fiue such *Agnus Dei*, to the Emperour of Grecia, for a great and solemne present, which Verses are these that follow:

In the booke called Ceremoniale Romanum, Eccle.

Bal-

Balsamus & munda
cera, cum Chrismate vnda
Conficiunt Agnum,
quod munus do tibi magnum.
Fonte velut natum,
per mystica sanctificatum;
Fulgura desursum
depellit, & omne malignum.
Peccatum frangit,
vt Christi sanguis, & angit.
Prægnans seruatur,
simul & partus liberatur.
Dona defert dignis,
virtutem destruit ignis.
Portatus munde
de fluctibus eripit vndæ.

That is to say:

Balme, virgin waxe, and holy Water,
an Agnus Dei *make:*
A gift than which none can be greater,
I send for thee to take.
From Fountaine cleere the same hath issue,
in secret sanctifide:
Gainst lightning it hath soveraigne vertue,
and thunder cracks beside.
Each harmes sin it weares and wasteth,
euen as Christs precious blood.

All these vertues are ascribed to the Agnus Dei or Lambe of God.

And women whiles their trauell lasteth,
it saues, it is so good.
It doth bestow great gifts and graces,
on such as well deserue:
And borne about in noysome places,
from perill doth preserue.
The force of fire, whose heat destroyeth,
it breakes and bringeth downe:
And he or she that this enioyeth,
no water shall them drowne.

Now my maisters, how like you this sauce? Let vs now see if the golden calfe of the Iewes had such might and power. No, that was farre from home. Neither do the Iewes ascribe any such thing to their calfe: but did euen simply thinke, seeing Moses was away, that they would haue some apparant thing before their eyes, which should put them in remembrance of their deliuerance by God: and therefore they did call it, The God which had deliuered them out of the land of Egypt, as our mother the holy church doth likewise commonly say, by an olde rotten block: Behold, there is your God, which was hanged vpon the crosse for you: or, there is our Lady which hath done great miracles. So that their calfe is not to bee compa-

red

red with our Agnus Dei. But now, seeing the Iewes do know nothing of all this, neither doe vnderstand of what power this is: therefore may they iustly think, that their golden calfe, and our Agnus Dei, are both children of one mother. So that M. Gentianus had done much better (speaking vnder correction) that he had not so quickly & spitefully blamed them for that matter: least now they should say, that the potte doth blame the kettle for being so blacke with smoke.

The second Chapter.

That the Sacrament of the Altar must bee prayed vnto, albeit not Christ were the God.

AND now proceeding to the conclusions which Master Gentianus doeth alse hereunto, which (I assure you) are very fine and spitefull witties, and is a very learned peece, which the Schoolemasters of Lipen call *Argumentum Cornutum*, That is to say, A Cornet or Horned Argument, because hee bothe herewith thrust all the Huguenotes as farre backwardes as a little pegg. Ore that would crushe

Looke also the 4. 5. and 6. chap. of the 2. part.

Pauls steeple in peeces with his hornes, Marke now, this is his argument: If the Sacrament of the Altar were not prayed vnto, then were Christ no God: and now Christ without all doubt is God: Ergo, these Huguenotes must needes bee damnable Samosatenes, which deny the Godhead of Christ.

That hitteth as iumpe as sixe fingers in a gloue. For the holy church hath once for all resolutly concluded, That the bread of the sacrament, is the very body of Christ, as long and as broad as it did hang vpon the crosse. Then it must needs follow, that whosoeuer doth not beleeue that, doth therwith also not beleeue, that Christ is God: or else must men needes say, that the church of Rome hath erred, which were so dangerous a matter, as would make the bristles of a wilde Bore to stand on end. It is very true, that Christ did not command vs to pray to it, but said simply, Take, eate, &c. And neither S. Paul, nor any of the Apostles did euer know of any praying to it: but what is that to the purpose? Seeing men are sufficiently informed, that they had not yet that power to make goodly Pixes,

or sacrament houses, to lay him in, and to carrie him sometime about in procession under a Canopie of silke: The followers were then so many: they had not the leasure nor time: neither was the dearly beloued and eldest daughter of our deare mother the holy Church of Rome as yet borne, to wit, Transubstantiation. But as soone as that blessed babe was brought into the world: by the meane and faithfull helpe of that good widdewife called, Theologia Sophistica, and was nourished vp with the sweete milke of her deare mamme and nurse Concomitantiæ, then came first in sight iointly withall, The praying to the sacrament: and then they lodged their God in the halfe moone, and shut him in a goodly golden cofer or pixe, till the time that he would goe abroad with the Giant in the procession to quicken his spirits a little, and then they will dance before the Bride with a fife and a drum. And thus doth this witty conclusion and argument of maister Gentians proponing remaine so fast and firme, as a reede, which is shaken to and fro with all windes.

Peruse the 4. chap. of the 3. part.

The

The iii. Chapter.

Of praying to images, and especially to the crosse, and of the great power and aduantage of the crosse.

Touching this turne also to the 1. chap. of the 5. part.

NOw, after the praying vnto shapen goddes, he doth begin againe with praying to images, and to the crosse, which is from the Oxe to the Asse: and surely, he hath conceiued that very wisely, where he saith, that we may not pray to the crosse, as to a creature, or to a similitude or likenesse: For there was neuer any man so frantike or mad, which would pray to any thing in stead of God, as a bare and simple creature: yea, the Iewes themselues (as wee haue seene) when they did pray vnto their golden calfe, did it not in worship of the golden creature, as a creature: but in remembrance of him which had brought them out of the land of Egypt: as they well witnessed themselues, in naming it by the name of him, after whom they had made it. The like haue the Heathen alwayes done: and in consideration therof, they did call their images, idola, or simulachra, that is to say, Likenesses, or imagis, because they did (in making them) attribute

bute vnto them the power of God. And therefore did the Egyptians pray vnto those creatures, wherein they perceiued best Gods goodnesse to bee declared towardes vs, as Oxen and Kine, the Sunne and the Moone, and other creatures, wherein they found any speciall helpe or comfort: as is to be seene by Iustinus, Athenagoras, Arnob. August. Lactan. Eusebius, Orosius, and other such like, which haue written against them: and very notoriously out of Esay, who speaking against the Iewes, sayd, That God by his eternall and vnspeakeable power did make heauen and earth. And then hee doth demaunde of them: Like vnto whom then will you make God? Or wherewith will you make his image? Giuing them therby plainely to vnderstand, that they did not pray to their blockes and stockes onely as simple creatures, but that they did (through such resemblances and likenesses) thinke to haue an Image, and so a remembrance of God: euen as Master Gentianus doeth heere likewise alledge. And it was also thus concluded in the second Councell of Nice. For sure, a calfe may conceiue & see, that our

Looke the 13 chap. of the 2. part.

deare

deare mother the holy Church hath this discretion, as well as the Idolatrous Iewes and Heathen. It may well happen, that some simple people, and old deuout wiues doe esteeme that blacke ox stocke it selfe where it standeth) for a very God: especially, when he beginneth to laugh vpon them, or else to weep bitter teares for great pitty. But what tho? That is satisfied by their good intents and deuoute meanings, which the holy church doth apply to the best. Yet notwithstanding, her owne ground & foundation is no other, but euen the same ground of the Iewes and Heathen. Always expected and to be cõsidered, that the image of ꝑ Crosse hath a speciall prerogatiue before all other images & likenesses: for it is like to the Sextons colt, and therefore may graze in the churchyard: and thee is by our deare mother prayed vnto with three a fold deuotion more then other.

The image of the crosse prayed vnto.

But now, that I doe not forget the crosse of pardons, which is commonly set vp in the Church, when any bulls or letters of pardon are come downe from Rome: which crosse hath euen such power

(vn-

(vnlesse men will make the Popes Legates ranke lyers) as the offering vp of the bodie & blood of Jesus Christ vpon the crosse for our sinnes. And yet wee must besides al this, pray vnto and worship all small or ordinary crosses with Latria, that is to say, with such worship as doth appertaine vnto God only: according to the order and common rule of their schoole here before rehearsed and spoken of. After this now, the verie wood of the crosse which came from Jerusalem, and which Christ was crucified vpon, must bee by vs worshipped as a creature for it owne proper worthinesse, and prayed vnto with Hyperdulia, that is, with such worship, as is ascribed vnto the virgin Marie: especially considering the great miracle that is thereupon to be seene: which is, that it is so waxen and increased, that the peeces thereof would lade a good Hulke. And lastly, in reuerence of ỳ most holy crosse, we must worship all other tokens & similitudes of the same. Wherein our loving mother doth attribute great prehemminence to to the holy crosse in respect of that which she doth shew towards all the reliques and

John Tetzel the Popes Legat and after that Bishop of Mentz. did preach this at Francksord, anno 1517.

Latria.

Read the writers of Sent. which haue altogether concluded this after this manner.

and holy things. True it is, that (most deuoutly) shee doth worship a heape of spears, wherwithall Christ his side was pearced, & two or three dozen of the very same nailes, which our Sauiour was nailed with on the crosse: yea, she hath also ordained a holyday in reuerence of the same, and hath appointed a speciall Masse for it: namely, In festo Lanceæ & Clauorum Domini. And then greets the same most friendly with a Sonnet, wherewith she singeth thus:

The feast of the Speare and Nailes of Christs passion

Aue ferrum triumphale,
Intrans pectus tu vitale,
Cœli pandis ostia,
Fecundata in cruore,
Fœlix Hasta nos amore,
Per te fixa saucie, &c. with the rest that followeth which in our tongue might thus be englished:

All hayle, O Speare triumphant,
which pearching Christ his side,
Commandest as thy seruant,
heauen gates to open wide.
O happy Speare and blessed,
dyde Crimson red in blood,
Of loue sane vs distressed,
vouchsafe to be so good, &c.

There

Thereafter hath she yet foure or fiue of the right sponges, wherwithal Christ was refreshed with vineger, which shee deuoutly doth licke and kisse, and reserues for a singular relike. Moreouer, shee hath the very naturall tayle of the Asse wheron he rode, and the same manger wherein he lay, where of shee makes great store. But what is all this to be cõpared by the reuerence which shee doeth shew to the holy Crosse? For admit she doeth worship fiue or sixe Speares, and some Nailes, yet will she not worship all the speares, which are vsed in the wars, nor all the nayles which are made in the Smiths forges, nor al the sponges which growe in the Sea, nor yet all the tayles wherwith the Asses are couered behind, nor all the mangers wherin horses haue their prouender, (like as she doth permit to worship all the crosses which can bee made) for then you should counterfaite the Ape to nie: yet may it seeme strange to some, whether all other relikes or holy things haue pist against the moone, because they cannot attain to the like preferment. For all the rods of right might challenge ẏ same priuiledge, in worship

Sponges.

The Asse tayle.
The manger.

of

of the rod wherewith Christ was scourged, & all ropes in worship of that with which he was bound, & all haithornes in worshipp of the thornes wherewith he was crowned. But it behooues them to be content with their portion, for they are sufficiently provided for: and if sobeit the holy church doth please to attribute more to the crosse, it proceeds of her mere liberality, and of the special lone which she doeth beare to the same, which for the same cause shee reuerenceth more then the very body of Christ, which did hang on the cresse, or then his blood which he hath spilt on the crosse. For wee cannot perceiue, that in reuerence of the bodie of Christ, all bodies, & much lesse, all similitudes or likenesses of the bodie are had in reuerence or worship: like as not only all crosses, but all figures and likenesses of the crosse are worshipped, reuerenced, kist, and lickt in reuerence of that only crosse whereon his body did hang. But it hath thus pleased our louing mother the holy church: and not without most great and waightie occasions: for without doubt, the likenesse of the holy crosse is of such great power and singular vertue,

that

that the deuill doth take it for a bul-begger, and flies from it, as a dog doth from a pece of bacon. Like as euidently appeareth in the golden Legende of Saint Christopher: and in a number of other legendes, where almost for feare he beraied his breech, so soone as a crosse was made. And it is also the cudgell wherewith he was once beaten, like as we may plainely see on al altars, and in processions, where our Sautour is counterfeited knocking with a crosse vpon the gates of Hell, at which al the deuils runne away as though they were possessed. Moreouer, it is the token with the which God hath created heauen and earth: and that is it which Esay would say (according to the exposition of our holy mother the Church) saying thus: Who hath holden the waters in his fist? Who hath measured heauen with his span, and hath comprehended all the world in their measure? Who hath wayed the mountaines and hilles in a balance? Which is to say, that god did (with three fingers) make a crosse, when hee created heauen and earth. Item, our holy mother the church, saith besides, That Moses did with

the figure of the crosse change the bitternes of the waters in the wildernesse, and caused the water to flow out of the stony rocke. And although ẏ scripture doth not make mention of any crosse, but onely of a rod wherewithall Moses did strike: yet our mother the holy church hath thus expoũded the same, supposing that Moses did the like as the Bishops now, who with their staffe do make a crosse and so blesse the people. Shee hath also fained, ẏ those which do sprinkle their thresholdes with the blood of the Paschal lambe, & thereon set the figure of a crosse, that the striking Angel by meanes of the crosse doth passe by it, like as wee haue out of their sequences, (which they vpon the crosse dayes, named Inuentio S. Crucis, signe) here aboue rehearsed. Besides that, the same which Ezechiel doth mention of Tau, that is to say, of the token or seale, which is set vpon the foreheades of the elect thereof hath she also made a crosse: albeit that the letter Tau doth resemble the figure of the crosse no more then an aple doth an oyster: for the one is writtẽ thus, ת and the other thus, ✠: notwithstanding she doth not take the matter

Ezech 9.4. Tau is an vthrew word, signifying with vs a token. For that which Ezech. doth call Tau, that doth John expounde for a seale, Apo. 7.3.

ter so néere. we must (for clownes) sift meale through a lattice, & set thē packing after the homeliest sorte, then may they bake their bread as they list. This once is the issue, that all cursing & coniuring, al halowing and blessing, all mysteries and consecrations must bée made with crosses.

The holy Masse is likewise full of crosses from one end to another: sometimes with two at once to saue both body and soule, or to change both bread & wine: sometime with thrée together, in worship of the Father, Sonne, and holy Ghost: somtime with fiue at once, in reuerence of the fiue woundes of Christ Iesus. The blessed holy water is made with crosses, the waxe candles, the salt, the holy oyle, the palmes the Agnus Dei, the holy ashes, and all the implementes pertaining to the Priests, are created with crosses: yea the Priests themselues without crosses cānot be made Priests. In all processions the crosse must go before. Vpon all bables, toyes & sacrament boxes must stand a crosse, least the diuell should put in his nose: yea, vpon all wafers and trinkets, vpon churches & vpon

Thom. de Aquin. in the exposition of the Masse. *Guido de monte Roch. in Enchir. sacerd.* or the Pamphlet of Priests in the title *de Sac. Eucr.* Seeke also *Durandus* and *Iuuencent*, for they do expound their crosses also in like manner.

ſteeples, & alſo vpon coine, & vpon Mammona iniquitatis, a croſſe muſt ſimper.

To conclud, the croſſe hath an oare in euery boate, and hath a place in all the ceremonies pertaining to the holy Church of Rome. There cannot a Pageant bée played, but ſhée muſt haue a part: yea, a Nunne durſt ſcarſe let wyſte, but ſhee muſt bleſſe her ſelfe with a croſſe. And the Prieſts are neuer worſe at eaſe, than when they haue neuer a croſſe in their purſe. Therefore, it is not without great and vrgent occaſion, that our holy mother doth hold the croſſe in ſuch honour: in ſo much as ſhée hath for her ſake, ordained and inſtituted thrée or foure holy feſtiuall dayes, as namely, Inuentio crucis, Rogationum, Exaltatio crucis, and other ſuch like. Shée hath alſo a ſpeciall maſſe in honour of the holy Croſſe, which ſhée names, Miſſa de ſancta cruce: and a ſeruice called Officium de ſancta cruce. And beſides ſhe hath more ordained & charged that wée ſhould vpon good Friday after Maundy thurſday, deuoutly and ſadly creeping along the ground vpon our bare knées, worſhip the croſſe and there beſtow a good fat offering,

Looke the 16. part of the 2. part.

and

and liberal almes to the benefit & maintenance of the poore Priests, so that they with crosses in their purses, might be preserued against the deuill. Whereunto she hath frankly giuē a great heape of pardons to those which with great deuotion do ꝑ same. For she doth esteeme and beleeue, that the crosse hath no lesse force than the blood of Iesus Christ the sonne of God. For behold, these are the words, with the which shée causeth the crosse to be consecrated or hallowed.

Oramus te Domine sancte pater, &c. vt digneris benedicere hoc lignum crucis tua, vt sit remedium salutare generi humano, sit soliditas fidei, bonorum operum profectus, & redemptio animarum: sit solamen & protectio, ac tutela contra sæua iacula inimicorū. &c. That is: We beseech thee, O Lord heauenly father, that thou wilt so blesse this wood of the crosse, that it may be a healthfull helpe to mankind, a confirming or strengthening to faith, a furtherance to good works, and a redemption of soules: that it may be our comfort, our safegarde and defender against the noysome dartes of the enemies, &c.

What can we ascribe more to Christ Iesus the sonne of God for the helpe and

consolation of man, than our mother the holy church doth ascribe here vnto the crosse: yea al that Christ hath euer done, and all the good which can be thought, that hath she in like maner attributed to the figure of the crosse. For these be her wordes:

Ista suos fortiores
Semper facit, & victores,
Morbos sanat & languores,
Reprimit dæmonia.
Dat captiuis libertatem,
Vitæ confert nouitatem,
Ad antiquam dignitatem,
Crux reduxit omnia.
O Crux lignum triumphale,
Mundi vera salus vale,
Inter ligna nullum tale,
Fronde, flore, germine:
Medicina Christiana,
Salua sanos, ægros sana,
Quod non valet vis humana,
Fit in tuo nomine. &c.

That is to say:

It makes her souldiers excellent,
and crowneth them with victorie,
Restores the lame and impotent,
and healeth euery maladie,

The dinels of hell it conquereth,
releaseth from imprisonment.
Newnesse of life it offereth,
it hath all at commaundement.
O Crosse of wood incomparable,
to all the world most holesome:
No wood is halfe so honourable,
In branch, in bud, or blossome.
O medicine which Christ did ordaine,
the sound sane every houre,
The sicke and sore make whole againe,
by vertue of thy powre.
And that which mans vnableneſſe,
hath neuer comprehended.
Grannt by the name of holineſſe,
it may be fully ended. &c.

Behold, heere may you ſee that Chriſt Jeſus is depriued of his right, and the ſame is giuen to a wodden crosse. ſo that it is not without iuſt cauſe, that the catholike children of our holy mother the Church doe name themſelues ſeruants e ſlaues of the Croſſe, ſinging thus:

Serui crucis crucem laudent,
qui per crucem ſibi gaudent,
Vitæ dari munera,

dicant omnes, dicant singuli:
Aue salus totius sæculi,
arbor salutifera,

This is to say:

The seruants of the holy Crosse,
her praise to heauen let them tosse,
And they which in the Crosse reioyce,
and of the giftes of life haue choyce,
Let this of all, both old and young,
in solemne sort be said and song?
O holy Crosse which canst preuaile,
O tree of life, All haile, All haile.

Therefore neither is it any maruell, that she doth call vpon it so deuoutly, and prayeth that it may defend vs from all aduersitie, crying with a shrill voyce: *Ecce lignum crucis, venite, adoremus.* That is to say: Beholde, here is the wood of the crosse, come let vs worshippe it. And also, *O crux spes vnica, auge pijs iustitiam, dona reis veniam.* That is to say: O holy crosse our onely hope, increase righteousenesse to the godly, and pardon the offences of the wicked. It is no wonder neither, that she doth so friendly flatter and coll it euen like as the the Apo doth her young ones, with all manner of pleasure, she can deuise. For she doth speake vnto it,

and

and doth commend it as though it had great vnderstanding. For this is it which they say:

Dulce lignum, dulces clauos, dulcia ferens pondera: quod solum fuisti dignum sustinere Regem cœlorum & Dominum.

That is to say:

O sweete wood which dideſt beare a sweete burthen, saſtened vnto thee with sweete nayles, which wast reputed worthy, thou alone aboue all other, to beare the King of Heauen the Lord Iesus.

With other Sonets sounding all vpon the same tune: which she singeth deuoutly in Gang wéeke. And to the ende that none shoulo maruell héereat, Master Gentianus doth héere shew, that all this is founded vpon the scripture, the which he doth confirme by these words of Paul, God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ: For by the Crosse doth not hée vnderstand the satisfaction and saluation which it brought vnto vs by the passion and death of our Sauiour Iesus Christ (for that vnderstanding is heretical:) but only the figure and bare likenesse of the Crosse, likeas our déere mother Gala. 14.

ther the holy Church hath expounded it, ordaining and commanding that these forsaid words of Paul, be song vpon the day called Inuentio sanctæ Crucis, with open vayce ouer the figure and likenesse of the Crosse. And in deede it is to be thought, that this is the iust meaning of Paul: for otherwise if hee had taken it so, like as these Heretikes will interpret it, what else might ensue thereof, then al maner of anguish and sorrow, persecution & trouble? Which is altogether vnderstood by the Crosse of Iesu Christ, which was a kind of shamefull and detestable death, as the Gallowes is with vs. Verily Maister Gentianus nor the Prelates of the holy church conceiue no great pride in such a manner of Crosse but they gladly post it ouer to the Heretikes and Hugenootes, against whom commonly they cry: Crucifige, Crucifige, Hang them vp, hang them vp. But the figure and holy token of the Crosse formed of Gold or siluer, is the onely hope, trust, & stay of the holy church of Rome, & of all her subiects. For it bringeth her in good rentes, & maketh continually a warme kitche, & a plentiful table. Therfore

Galla. 3. 13.
Deut. 21. 23.

fore must we (doubtles) understand Paul so, to the end his text may agree with the foresaid sonnet of the holy Church.

But touching Master Gentianus, in that he is here angry, and rores against the Heretikes, saying: It is a Diuelishe mockery, that the Heretikes regared not to aske, whether wee will fray away Flyes, when wee make a signe of the Crosse with three fingers. Therein hath he not (in my indgement) any great reason so to disturbe himselfe. For seeing that with a token of the Crosse we fray away Deuils, what meruel is it then, with the same to driue away flyes, which in comparison are nothing so wicked as deuils? Howbeit they doe oftentimes shamefully bespite the Sacrament Bore, yea the God himselfe, which dwelles therein, and oftentimes do disturbe the deuotion of Priests in their Memento, & when they stand dreaming in their secrets. Verily that is not to be compared by the diuels. But zeale and feruent affection hath caused our Gentianus thus to speake. And from the flyes doth he retire againe to the images for those in no sauce can he forget, but wil defend them by vertue of the second

councell

counsel of Nicen. But because we haue hereof spoken sufficiently before, we will not trouble the Reader therewith any further.

The fourth Chapter.

Of the worshipping of Saints, and how their charges and offices are bestowed to each a part, and specially of our holy Lady of Loreto, and further of the agreement & disagreement which is betweene the Catholikes and the Heathen.

Saints

FOrwardes he doth proceede from the Images, to falles to the worshipping of Saints, which are those holy ones which are departed this world into heauen, and saith, That they are not worshipped of our louing mother the holy Church as gods, but they are prayed vnto onely that they will make intercession for vs. For albeit that Saint Paul

1. Tim. 2. 5.

saith: There is but God, and one intercessour, betwixt God and man, namely Iesus Christ: yet that must be vnderstood of those dayes, when the holy Father the pope of Rome had not yet canonized any Saints, neither commaunded, that we should erect any altars or Churches for

them

them, reade Masses, or offer giftes, and by their merits to craue pardon for our sinnes. For since that time hath the holy Church concluded in sundry her Councels, that they should also be our Atturneyes, Intercessors, or Mediators: and that wee should cry to them at all times of our neede, Yea, she hath prescribed to each his charge, like at vpon Twelfe Eeue, euery one is appointed his office by drawing of lottes: Our Lady hath gotten the beane out of the Cake, and the Queene of Heauen is their hope, their stay, the gate of Heauen, the Queene and mother of mercies, Mother of compassion, their life, their pleasure, and their onely Mediatour and Aduocate.

In the councel of *Nice*, in the councell of *Trent*. *Peter Lombard* in the 4. booke of sen. *dist.* 45. *Bona. dist. eadem, acti.* 2.

In summe there is no other refuge or present stay, then she alone, like as they with expresse words doe daily sing in their prayers & thanksgiuing in their Christi virgo dilectissima, their Aue Maria stella: O intemerata: Stabat mater, and many other pretie Pageantes, which our holy fathers the Popes of Rome themselues haue made, and with many pardons haue trimly adorned and set out: but in especially in their Salue Regina. Yea they beseech her in one of her prayers,

ers, which they call Prosas, that she will, by her motherly authoritie, commaund Christ Iesus the true and euerlasting God, and shew by the date, that she is the mother. Moreouer they beseech her also that she wil accept & receiue them in the last houre of death, and to defend them from their foes in the Prayer called Maria mater gratiæ, &c. After that, all whatsoeuer is spoken in the worthy song of Salomon, named Cantica canticorum of Christ the sonne of God and of his louing spouse, namely, the communalty of the faithfull: Also, all whatsoeuer Esaias hath prophesied of the spring, which should spring out of the roote of Iesse: & of the same which should crush the old Crooked snake, that doe they all expound and declare of her: Yea also the selfe same first promise, which God made to our forefather Adam, saying: That the seede of the woman, should grind in peeces the head of the serpent. That hath our holy mother the Church of Rome aduisedly expounded of Mary. And therefore in place where there stood, He shal grind, hath she set, She shall grind, as being spoken not of Christ Iesu the sonne of God but

Looke the Church song beginning *Ave preclara maris stella.* Also looke the Masse bookes and the Primer of our Lady Mary, her *Rosarium Hortulus anima*, the vitides, and other papish bookes, which are replenished with such prankes.

but of Mary herselfe, which should bee the promised seede. In summe, all the worship which in the Scripture is attributed to Christ Iesu the euerlasting sonne of God, the same hath she bequeathed vnto our lady. And therefore will she (besides so many holy dayes as are instituted and ordained for worshipping of her, that wee shall notwithstand celebrate and keepe holy the Saturdayes for her, to the ende she may at least haue as much preferment as her sonne Iesus Christ to whom the Sundayes are attributed. Howbeit, for all that vpon the Sundayes, Officium beatæ Mariæ, that is, The seruice which is done for her worship, must not be forgotten.

And heereof is it, that once at Venice, was great heauinesse towardes. For when the Gray Fryers had preached vppon Saint Francis day, the vnspeakeable great pardons and merits, which might be gotten euery yeere if so be that the people would celebrate that day in their Church by hearing Masse and offering large giftes, whereby they gathered great summes of Money: The Blacke Fryers enuying the same, did take vpon them

This doth *Bernardinus Ochinus* recheerse in his Apologie. Gray Fryers.

Blacke Fryers.

them to preach, that it was not needefull to tarry a whole yeere for Saint Francis day, to merite Pardons, seeing they might haue them euery Satterday better cheape, if they would resorte to their Patronesse: namely, our Lady euery weeke, and in honour of her, bestow their deuotion in their Cloyster, whereby they preuayled so much, that the people did wholy forsake Saint Francis, and bequeathed themselues to our Lady, and the black Fryers began by this meanes to be very rich, and to make good satte Brues. But when the Crouched Fryers enuying this, would also preach, that the generall pardon might (not onely from weeke to weeke, but also from day to day) be merited, in most abundant maner, if so be it, that the people would come to celebrate and reuerence the crosse of Christ dayly in their cloyster, for as much as Christ by his crosse and Passion had purchased such a large remission and pardon of all mens sinnes, that they needed not to tary for the Satterday, & much lesse for Saint Francis day, neither yet runne after any other Saints, when as they might draw water out of the fountaine it selfe: wherat all the Fryers together waxed so wroth, that they procured by the Signory of Venice, tha:

Crutched Fryers.

that these Crouched fryers should bee mussled, and forbidden to preach so any more, as being a matter most hurtfull to all Saints, and especially to our welbeloued mother of god, which by the Catholikes is worshipped, and was very wofull to bee so forsaken, by meanes of following her Sonne, So as it is not without occasion, that our welbeloued mother the holy Church, hath foreseene this matter so discreetly, ordained that she should at least deserue as much deuotion and reuerence as Christ Iesus himselfe.

For this their Ladie is desirous of glorie, and very fond of such deuotion: which euidently appeareth by her Closet, wherein she was borne and bred. For when the Iewes did first cleaue to the faith of Mahomet (gesse when this was) then did shee ordaine, that the Angels should remoue her closet from the foundation, standing in Nazareth, and beare it through the ayre into the countrey of Slauonie: But when shee perceiued that shee was not sufficiently honoured there, as shee did looke for, then did shee most speedily cause the Angelles to remoue the same closet to a hill in the Countrey of Recanati, in a wood which appertained to a good woman named Loretta: whereby shee is yet called at

This storie is set forth in the Church of Loreta, affirmed in the Dilucide of Leander Albert of Bullin, called The discription of Italie, where he is writing of Recanati.

this day, Our Lady of Loretta, howbeit, shee could not abide to stay there long, for that by reason of the great accesse of people) many murders and robberies chanced: For which shee remooued againe, and caused her closset to bee borne vnto another mountaine or hill, which appertained vnto two brethren, which for the lucre or gaine which they receiued by her, fell at varience, and agreed like dogges and cattes together, so that shee would a fresh remoove againe: and seemed in a manner to haue a flie in her tayle, being vnable to remaine in one place. In summe, the Angels did remoove this closet againe frome thence, and did bring it vpon a common high way, where it doth yet remaine to this houre, without any ground hold, or founadtions, by reason that the foundations were left at Nazareth. And now it is compast in and preserued with Bulwarks and strong walles, which notwithstanding dare not touch the holy closet, thorow feare and reuerence which they beare to the same.

And for proofe that this is true, doth first appeare hereby, That our Lady did appeare to a deuout man in a dreame, and hath manifested all these things vnto him, and hee hath declared all the same to the commons of Recanati,

cinati, the which (thereupon) did forthwith send sixteene chosen men to Ierusalem, to enquire for the certaintie heereof. To be briefe, they haue found the foundations yet standing there of the same closet, so that there remaines no more doubt to bee had in this matter.

This demonstration is also written in the Church of Loret, and is repeated by Leander Albert.

Secondly, a certaine holy hermite (about two houres before day) did see a great light descending from heauen (in likenesse to fire) which lighted vpon this Church, and it was twelue foot high, and sixe foot broad: so that vndoubtedly it must needs be our Lady which came to take view of her feast, and solemnization: for this hapned vpon the day of her birth, the eight of September, in those dayes when dumbe beasts spake, and houses did flie. And then did the cock crow, and it waxed day.

Lastly, wee may easily discerne this same, by so many, yea so many goodly myracles which shee euen there hath shewed vpon those which (in their need) did call vnto her, out of so many faire pictures and costly monuments, which were left there in her holy Church, by sundrie Emperours, Kings, Dukes, and all other sortes of people to

an everlasting memorie. This is no mocking matter: For the Pope of Rome was wont yearly to receive hereby about a hundred thousand Ducates, (howbeit, that now the rent is greatly abated.) And therefore is it, that he doth cause it to be so diligently kept, and so strongly inuironed with walles, appointing alwaies a Cardinall for safe keeping of it, and about foure or fiue dozen Canons and Chapplins, which dually obserue to doe her Diuine service, and keepes her from Theeues and Robbers, from Spiders, from Flies, Mothes, and other her enemies. The which is so true, that who so dare but once doubt of it, the same is reputed and presented for an heretike: like as is manifested by the example of Petri Pauli Vergerii, which for the same cause, was once in the hands and cramination of the Inquisitours. Whereby wee may sufficiently gather, that this Ladie is greatly desirous of glorie and honour, and coueteth to be accepted and worshipped for the Queene of heauen, and also to haue preheminence before all the saints of Paradise: For shee is of another dis-

position

position that the holy virgin Marie (the mother of Jesus Christ) was, who did acknowledge her self to be a poore handmaid of God, and did direct those which needed any thing vnto her Sonne Jesus Christ. But this standes bedeckt and garnished with gold and siluer like a Queene, and wills that wee should reuerence and adore her cloathes & iewels, her Churches and Chappels, her gilded Cofers and other her furniture, Vtensiles, and implements, like vnto the euerlasting and liuing GOD. To conclude, the holy church hath made her Queene. Luk. 1.48 John 2.5.

After this, hath she also mustered all other Saints, and hath assigned and appointed to each his sundrie charge and seuerall office a part. Each hath his holy day, his sundrie Colect, holy Hymns and deuout prayers: euery one doeth know ouer what handicraft or science, ouer which disease, ouer what Towne or church he is appointed to be patron, defender, and Baal. The Dutch are vnder the defence of Saint George, The Burgonians holde Saint Andrew for their Patron, The Frenchmen Saint Michaell. The Spa- Offices of Saints.

niardes Saint Iames. And further, Saint Peter and Saint Paule are trodden in the place of Romulus and Remus, and defende the Citie of Rome with a key and a ſword. Saint Markes Lyon is patron ouer the Towne of Venice. Saint George on cockhorſe ouer Genua, Saint Ambroſe with his ſtaffe and whip in hand ouer Millain, the three Kings ouer Cullin. Saint Dionis keepes the Towne of Paris. Saint Goele doeth keepe ſcout watch at Bruſſels. Saint Baue and Saint Louell doe loue the Towne of Gaunt, Saint Rombout doeth keepe the garriſon at Machelin, Saint Lambert at Luike, and ſo foorth. After this hath Saint Hugh and Saint Euſtace, gotten the hunters in garde, Saint Martin and Saint Vrbane the Ale knights, Tauerne hunters, and Drunkards, Saint Criſpin and Criſpinian are Patrons of the Shoemakers, Saint Arnold is Baal ouer the Millers, Saint Steeuen ouer the Weauers. Saint Luke is alotted the Painters: And the Phiſitions (which might haue grudged and complained hereat) haue gotten Colmus and Damian to their choſen. The Carpenters doe vaunt of their Patron Saint Euloge. The Taylers (which loue good feellowſhip) doe cleaue to Saint Goodman. The Potmakers haue Elected Saint Goare,

Goare, who carrieth a blacke Diuell vpon his ſhoulders, with glowing eyes, and a pot in his hand. The whoores and light women were not content with one Patroneſſe, but haue Saint Aphra (which may be ſet in Venus place (which in times paſt was alſo called Aphrodite: and beſides her Saint Magdalin, and ſo foorth, as appeareth in Proceſſions and Stately ſhewes in Brabant and elſewhere, where each companie doth beare his Patron or Baal in ſtreamers diſplayed with great ſtate. Moreouer and aboue this, Saint Anthonie muſt keepe the Hogges, Saint Loy the Horſes and Kine. Saint Hugh the Dogges leaſt they runne madd, Saint Gallus gardes the Geeſe, Saint Wendelin the ſheepe, Saint Gertrude raigneth ouer rats and mice.

Yea, which is more, each diſeaſe hath his ſundrie Apothecarie and ſpecial Doctour. Saint Iohn and Saint valentine do heale the falling ſickneſſe, howbeit that Saint Iohn with Saint Benedict is alſo appointed ouer all infections of poyſon. Saint Anthonie can heale the burning. Saint Roch the peſtilence. Notwithſtanding Saint Sebaſtin hath ſome skill in it alſo. Saint Roman doeth reſtore the poſſeſſed and madde people againe to their former health, Saint Marke

doth preſerue the people from ſudden death, S. Coſmus and Damian are good for all byles and ſwelling diſeaſes. S. Iob for the pockes, S. Appolin for the tooth ach. Saint Clare doeth cleare and heale the fierie and red eyes. Saint Agatha hath skill how to deale with ſwelling breaſtes, Saint Margaret is midwife for thoſe which are in trauel with child. But becauſe that ſhe remained alwayes a chaſte virgin, and therfore not throughly expert in her facultie. Saint Norpurg was ioyned with her, as a truſty mate in ſuch a match. Saint Petronella can driue away all manner of Agues Saint Vincent and Saint Vinden cauſe all things that are loſt to bee reſtored againe. Saint Seruatius doeth caute all things to bee well kept. Saint Vitus doth direct all dauncers, or ſuch as will leape or vaute.

Hereafter yet hath each his choſen ioynt or ſpeciall place in gouernment of a mans bodie, like as in times paſt the twelue Signes of the Sunne. Saint Otilia doth gouerne the head, in place of the firſt Signe named *Aries*: howbeit ſhe hath bequethed the tongue to Saint Katharine, and to Saint Appolin the teeth. Saint Blaſius is appointed ouer the necke, like as the Signe *Taurus*. Saint Laurence keepes the backe,

backe, together with the shoulders, in stead of *Gemini*, *Cancer*, and *Leo*. Saint Erasmus rules the whole belly with the entrals, in place of *Libra* and *Scorpius*: Notwithstanding that Saint Appoliner hath also taken charge ouer *Scorpius*: for hee is president of the secret members. And forwards, in steed of *Sagitarius*, *Capricornus*, *Aquarius*, and *Pisces*, hath the holy Church of Rome elected Saint Burgarde, Saint Rochus, Saint Quirinus, S. Iohn, and other more, which goueme the thighes, the knees, the shins, and the feet.

To conclude, each hath his seruice, & who so is the deuoutest in honoring these Saints, with burning tapers, with rose garlands, with gay coates, and with good fat liberal offrings, the same is the most acceptable and beloued of our mother the holie church. It is verilie great prouision with small cost, that the poore people (what need or disease soeuer they haue) knowe presently where to finde a good Apothecarie or Chirurgian to cure their diseases. For touching the Heretikes which vpbraide vs hereupon, that we imitate the vnbeleeuing heathen, and worshippers of idols (as hath been said)

and

and are none, like as Iupiter, Mars, Mercurie, Vulcan, Iuno, and Diana, and other, such like haue beene: but are holy saints and Gods friends. And therefore ought wee (at least) to shew them as great reuerence, as the Heathen did to their Idols. Wee ought in time of need to call vpon them: to put our trust in them: obseruing their rules as a commandement of God: to bequeath Cities and Countries to their custodies: to erect Temples and Altars in their names: to build Cloisters and Abbies for their sakes: to consecrate and hallow Priests, Monks, Canons and Nonnes for their worship. And like as the Heathen had their Flamines, that is, Priestes of Iupiter, Mars, Ceres, Bacchus, Venus, and Diana: and also their Nunnes of Vesta, Flora, Bona Dea, Sibil, Magna mater, and other such like. Euen so must nowe the Church of Rome also haue Canons of Saint Peter, S. Bauen, and S. Lambert: And Nuns of S. Clara and S. Brigit. Also as they were accustomed to offer sacrifices in honour of Apollo, Diana, Ceres, and Proserpina, euen so she obserueth to do her masses and Trentals, in honour of S. Anthonie, S. Hugh

Hugh, Saint Sebastian, S Rochus, S. Barbara, and of all Saints. To conclude they did not any worshippe or reuerence to their Idols: but the holy Church doth ten times more for her Saints: for she doeth attribute such things as they durst not to doe the like. For (as Homer maketh mention) when Iuno, Pallas, or Apollo, or any other of that company would assist any of their friendes, they were faine to descend from Heauen downe to them, and could not heare their prayers so farre off, because they knew not their thoughts, although they were mediatours and intercessours for them to the great Idoll Iupiter. Yea, Iuno her selfe, which was his sister and spouse, knew not what Thetis had held him in hand with. But our Saints remayning sitting in heauen, can ere-whilest helpe the people here on earth with their Images, which can laugh and weepe, and doe all manner of miracles: and they heare from aboue euery mans inuocation, as well as God himselfe. For admit that the Scripture witnesseth. That none doth see or can conceiue the thought or inward cogitation of man, except God alone: yet the holy Church hath found a trim re-

Homer in his 1. booke Iliades.

1 Reg. 8. 39.

remedie for that, by a prettie deuise of the looking glasse of the Trinitie, saying, That the holy Trinitie is a looking glasse, wherin the Saints can see all things whatsoeuer happen here on earth: yea, can sound the depth of mens thoughts, and perceiue the secrets of their hearts. It is verie true, that we doe not call our Saints by this name God, like as the Heathen were wont to doe their canonized saints: But what skils it for the name, when wee vnderstand the matter aright?

Howbeit notwithstanding, we name them Diuos: which is euen as much as Gods, or Men created Gods: like as they also were wont to call their men canonized Gods, as Hercules, Dionysius, Augustus, Vespasianus, &c. And here besides we do attribute to them this name saints, or holie men, after the same sense, as God names himselfe the holie one of Israel, that is, The Defender and Safegard which doth sanctifie Israel. So that our Saintes are (at least) so highly honoured of vs, as in times past any Idols haue been by the heathen, and as God himselfe can be by vs.

Esa.43.3.14 and in many places.

The

The v. Chapter,

Of the interpretation of the words Latria, Dulia, and Hyperdulia, and how they are distributed to each.

FOR seeing it is requisite, aswell through the obiections which the heretikes here alledge, as also that God hath commanded, that wee shall alone call to him in our need, and that he esteemes it more than all sacrifices and burnt offerings which we can make to him: yea, that it is hee alone which can help vs, and that Abraham doth not know vs, nor Israell can say nothing of vs, but that God alone through his might can relieue vs, that is to small effect: for that knot can our holy mother so neatly loose, that it is a maruell which the distinction that master Gentian doth here bring forth: and is by all catholike Doctors, and especially by the worshipfull Sir Sonnio, reputed for a mightie Bulwarke, namely, betwixt Latria, Dulia, and Hyperdulia. For the holy church hath hereby made a diuision or cauill betwixt God and the Saints, wherewithall each must be content, as namly:

Psal. 50. 15

Esa. 63. 6 42 11, Esa. 63. 16 and 64. 10.

That

That God alone with his images and the holy Crosse, shall be honoured with Latria: the Saints and their Images with Dulia: and our Lady with all the Images which apertaine to her and all the reliques of the right and holy Crosse indeed, with Hyperdulia.

In very deede, God hath the worst chaunce: for if so bee wee doe expound it naturally, and according to the literall sense of the word, then is Latria nothing else but A hyrelings payment, For Latron is a Greeke word, which betokeneth A reward or pay which is made to a hyred seruant: and thereby are the hyred men seruants called Latres: and the maide seruants Latris. And euen so is God serued of the holy Church of Rome onely for reward, like a master of a hyred seruant. Againe, this Dulia, which is the Saints lot and portion, signifieth A bound seruice: for Dulos in Greeke is A slaue, and proper to any. And touching our Ladie, to her is allotted the best chaunce: for Hyperdulia is to say, More than proper bound seruice. So that the good Catholikes are but simply hyrelings, or Gods hyred seruants and slaues to the Saints

Latria, look the 2. chap. of the 4 part.

Dulia.

Hyperdulia, look the 1. chap. of the 4. part.

Saints, but bound to our Lorde aboue all. But, be it, as he may, *Quod scripsi, scripsi*, said *Pilate*: The holy Church will not reuoke her canons, the lot is cast: that which is written remayneth written. Yet notwithstanding, because God shal not be displeased, she hath ordained, that the Saints shall giue him a share of their Dulia: but he shall kepe Latria wholly to him selfe: so that Latria shall simply signifie nothing else, then the seruice which pertaineth to God alone.

In this respect hath Master Gemian and all other Catholike writers great reason, (as they alledge) that the holy Churche doeth not worshippe the Saints like GOD with Latria, but simplie as Saintes with Dulia and Hyperdulia: for that hath his playne dispatch and ground of the cleare Text of the Scripture, where Christ saith to the Saintes, Thou shalt worshippe the Lord thy God, and him onely shalt thou serue. For in these last wordes doeth he vse the word Latreum, the which doeth agree with Latria: and saith, that to God alone we will attribute the same. But in the first wordes he doth not once mentiō, that we Mat. 4. 10.

we must worship God alone with Proſkynesi, that is, With falling feet, or kneeling: Therefore will the holy Church, that this shall also bee attributed to the Saints, like as it is apparantly manifest by the 2. Councell of Nice, and by all catholike writers. And although it is true, that Christ doeth declare these wordes by the witnesse of Moses, which doeth ascribe the first as well as the last to God alone: yet the holy Church is not to reason with Moses in this point: for is much as Moses wrote that to the Jewes which were inclined to the serving of Idols, and not to the Church of Rome: which doe not worship Idols, but only Saints.

Deut. 6. 13 10. 20.

Item, there is another plaine text in Paule, which saieth to the Galathians, That when they did not knowe God, then did they serue them which were no Gods: euen where hee doth vse this word Dulium, which is deriued of Dulia. Whereby it doth manifestly and plainely appeare, that these Heathen haue also knowne this catholike distinction, and therefore would not worship their Saintes, as Apollo, Bacchus, Hercules, Castor and Pollux,

Gal. 4. 8.

lux, with more other such like, with Latria, but baselie with Dulia: Euen like as now the holy Church of Rome doth serue her Saints. Touching all other Prophets, which so often cry, that in time of nede, we should onely turne to God, and that he will be honoured by our calling to him: yea, and say, that all patrones, Defendours and Baals which may be thought on (to declare our griefes vnto them) are plaine idols, all that is to small purpose, for they did not (in those dayes) know any thing at all to say, touching this our distinction, and therefore haue they gone roundly to worke, vsing plaine speech, without fauouring the matter, or lapping it about with soft ragges: but haue serued al such as inuocate idols, pray to Patrones, seeke vnto saints or any deceased dead men, with one sawce, and without excepting any, hath giuen them to drinke of one cuppe. But if the Iewes and other idolaters had beene so wise, to haue obiected to the Prophets this worthie distinction in steade of a bucklar, I trow they would as easily haue stopped their mouthes, as now ye

The Scripture is full of such.

new gospellers and preachers are put to silence.

The vi. Chapter.

Wherein the worshipping of Saints is affirmed by Scripture.

Looke the 4. chap. of this part.

NOtwithstanding our louing and deare mother the holy Church of Rome, can also fish somwhat out of the Prophets writings, wherewith she doth approue the seruice of her holy Saints: prouided alwayes, that she hath the key to vnfold the same for her best aduantage. For in the first booke of Moses (called Genesis) is plainly and expressly set downe, That Iacob doth pray ouer Ephraim and Manasses, after this sorte, saying: GOD, before whom my Fathers Abraham and Isaac did walke: GOD, which had fed me all my life long vnto this day, and the Angel, which hath deliuered me from all euill, blesse the ladds and let my name bee named in them, and the name of my father Abraham and Isaac. This hath the holy Church of Rome construed after this sort, That Ephraim and Manasses must inuocate or call vpon the name of Abraham, Isaac, and Iacob: for so much

Gen. 48. 15. 16. This witnes is brought forth by Bellar. Bererius, and all other Catholike writers treating vpon the same.

much as the olde Romish exposition (which they doth accept as most firme and irrevocable) hath in place of, named or called, set invocated. And although the Heretikes doe understand this after the most vsuall manner of speech, (accustomed amongst the Hebrewes) that Iacobs name called vpon, or named by Ephraim and Manasses, is as much to say. As that they should bee accounted of Iacobs generation, and accepted for children of Israel, like as Iacob himselfe doth expound it, saying: Ephraim and Manasses shall be my children, & shall be called after the names of their brethré, in their inheritance. And like as is sayd in Esaie, the fourth chapter. That seuen women shall wish by one mans name to be named, or called vpon by them, which is, That they may be called the wiues of one man: Notwithstanding, for so much as this exposition is according to the plaine literall sense: therefore hath the holy Church of Rome reiected the same, and accepted the other former meaning: thereby concluding, that Abraham, Isaac and Iacob are to bee Esay. 4. 1.

inuocated or called vpon: Howbeit, the Prophets and Fathers in the olde Testament haue neuer done the same, but haue protested the contrary, saying, O Lord, thou art our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lord are our Father and Redeemer, and thy name is euerlasting, &c. But that happened, because the foresaid Abraham, Isaac, and Iacob, were yet in the lodge of Limbus, and must pray for themselues, and could not then see in the looking glasse of the Trinitie, what was done here on earth. Wherefore likewise the Romish Church hath not set downe their names in the Calender, according to the custome of Rome. Besides, they are too olde, and were neuer canonized of any Pope. Neuertheless, they serue our turne, to shew after what order wee must deale with our Saints.

Esai. 63.16.

Moreouer, wee haue yet an euident text in Ieremie, which is, Then said the Lord vnto me: Though Moses and Samuel stoode before me, yet haue I no heart to this people. Whereunto doth agree the text of Ezechiel, saying thus: When the land

Ierr. 15.1.

Ezech. 14.14.

land sinneth against me, and goeth forth in wickednes, I will stretch out my hand vpon it, and destroy all the prouision of their bread, and send dearth vpon them, to destroy man and beast in the Land. And though Noe, Daniel, and Iob, these three men were among them, yet shall they in their righteousnesse deliuer but their owne soules, saith the Lord, &c.

Now, like as (by these words of Ezechiel) it is concluded that Noe, Daniel, and Iob, were in the Towne of Hierusalem, when GOD destroyed the same: so may wee also (in the like manner) conclude and affirme, that Moses and the Prophet Samuel did pray for the children of Israel. And notwithstanding that the Lord saith, that he would not giue eare to their prayers, yet the holy Church doth not regard it, for so much as (like as it hath beene said) they lye yet in Limbus, and could not pray so earnestly nor with such zeale, as the Saints doe which now are in heauen. Yet neuertheless, If they (being yet in that dungeon) prayed so hartily for the people: What may wee suppose that the Saintes doe now, which

That are the arguments of Eckius in his Enchiridion, or Hamphlet in the chap. De veneratione sanctor.

ſtande in the Kalendar, and are Canonized by the Pope? Verely, they pray ſo zealouſly, that (oftentimes) their images here on earth, through anguiſhe doe (ſweate and weepe. The holy Church doth bring forth many moe places of Scripture for confirmation of theſe articles: namely, that
Pſal. 139.17. which Dauid ſaith: O God I haue honored thy friends, which is, That wée ſhould call vpon Saintes, which are
Iob. 5.1. Gods friendes. Alſo that Iob ſayth: Crie (I pray thee) if happilie there bee any that will anſwere thee, and looke thou vpon the holy men, &c. And albeit hée ſpeaketh there, of the holy men which are in this World, like as the verie texte doth plainely ſhew it ſelfe, yet why may wée not vnderſtand the ſame of our Saints and holy men deceaſed: For ſo much as our mother the holy Church will ſo haue it to bée vnderſtood. Moreouer and aboue this, Chriſt will ſay at the laſt iudgement day, vnto thoſe which haue béene helpefull to the poore and néedie: Whatſoeuer you haue done to the leaſt of theſe, the ſame haue you done vnto me. Ergo. Whoſoeuer doth pray to the Saints, and in place of GOD doth

This argumẽt is brought forth by Eckius and other writers.

doth worship them, that doth God accept, as if it had beene done to himselfe. There are yet many more and sundry of such like proofes of Scripture, which would be to tedious to rehearse: But because the Heretikes doe deride them, and wil understand them according to the literal sense, and after the Greeke & Hebrew text: I know no better meane to dispute with them, then with a good fagot.

Yet will I adde thus much more, That when they haue a sute to a King or mighty Prince, they know very well, that first they must speake and sue for helpe of some of the Lords, who may broach their cause, and by their intreatie, be a meane for them and so to further their sute: which considered, they ought not so rudely to encroch vpon the King of all kings, without first to haue spoken with one of his Court. In very deede it is most true, that a poore woman at Louen sometime did thwart the Doctors, & set them at a non plus: by saying, That if so bee it, that the King or Prince himselfe had called and charged her, that shee should come to him, like as Christ

This is an argument of Eccius and other Catholike writers.

expresly charged vs to come to him, saying: Come vnto me all ye that labour and are la-
Mat.11.28. den, and I will ease you: Then would she not haue gone to seeke any other for her Mediatour. But this woman was a great Heretike, and therefore was also burnt.

Wherefore this article doth remaine in force and vnsolubie: to wit, that we must haue and allow these Saints for our Mediators, Aduocates & Attornies, being else vnable of our selues to obtain fauour of Christ Iesus: yea though he should once againe die the death for vs, to prepare vs the way to haue free accesse to the merciful throne of his heauenly father. For all this cannot serue, but we must haue a great sorte of Solicitors, Patrones, Mediators & Baals, which must moue the matter for vs, to whom we must dle all the worship and reuerence which wee are able to shew vnto GOD himselfe, saying that they must be content with Dulia, and must permit God to enioy Latria to himselfe, wherewith this matter is fixt. And so will we proceede to an other.

Now

Nowe followeth the declaration vpon the fift part of master Gentian Hervet his letter, wherein is shewed, that the Heretikes seeke nothing but libertie of the flesh, hating all prayer, fasting and abstinence.

The first Chapter.

Which declares that it is a lawful thing, to lye and falsely to accuse an heretike, being to a good intent. Also of the Fables of Cocles and Laurence Surius, & of Aloysius Lippomanus, and to what purpose they serue as things most needefull and necessarie.

IN this fifth part doth M. Gentianus shew that these Heretikes seeke nothing else but fleshly liberty, & to get loose the bridle of their owne willes and appetites: and therefore (sayth he) is it, that to the death they hate all prayers, fasting

Wherefore we may lie.

fasting and abstinence, But héere draweth great heauinesse towards: For a man might euen at the first sight imagine, that hée speaketh not indifferent, but of affection. For so much as it is most manifest and well knowne, that they highly esteeme of prayer, and also fast very often: refrayning not onely from flesh, but also from all kindes of meates, vntill the very night, & remaine durable in prayer and in hearing of Sermons.

Fasting and prayers of the Lutherans and Huguenotes.

Héereby then a man might suppose, that Master Gentianus hath deserued a whetstone, and wagged the thumbe, to make his case good. Wherefore we will more déepely consider this point, & warily weigh the reasons which haue moued him hereunto. So that we haue then here to consider vpō two points: Namely, the first is that which Dauid saith, That the zeale of the house of the Lord hath euen eaten him, Which is euen héere affected in Gentianus. For hée is so hottely inflamed with the zeale of the holy Romish Church, that hée is in a manner astonied and amased, so as he doth not see what he sayth. In the meane while notwithstanding doth he record and call

Psalm. 69. 10.

cal to minde that which our holy mother the Church of Rome hath concluded in the Councell of Constance, and the same time did put in practise, when the Holy Fathers there congregated did permit Iohn Hus and Hierome of Prage to be burnt, contrary to the letters of safe conduite, which were granted and given them by the Emperor of the said Councell, ordaining most firmely, that it should be of no offence to breake promise with Heretikes. Yet perhaps our Gentianus hath read in Cicero. That a mans faith or promise is stedfastnesse or vowed truth, of that which hee pretendes to doe or speake. Therefore he feareth (as we may judge) that if hee should say nothing but a truth, he might bee reputed and taken for a transgressour of the ordinances of the foresaid Councell, as though he had undertaken the faith of the Heretikes.

Moreover, the holy Church hath consented and ordained, that sometimes a Lye may bee inuented against Heretikes, for a good intent: as to fray simple people from desire to reade their bookes, least therby they should fall into their

Lies to a good intent.

their hereſies. And that this be true, appeareth firſt by ſtrong probable reaſons and further by credible examples. The reaſons are theſe: That the holy Church hath ordained and concluded (like as yet by the dayly exerciſe appeares) that it is not ill done, to make the people beleeue many fables and Canterbury tales: as of holy reliques, Saint Gabriels fethers, and Saint George his ſpeare with which he did pearce the Dragon. Alſo of Saints, as S. Chriſtopher. S. Barbara, S. Katherin, of S. Frances vine and others ſuch like, whereof Geſta Romanorum, Vitæ Patrum, Speculum hiſtoriale, the booke Lippomani, the booke of Abdias and of Sophronius, & the Golden Legend, are ful, and repleniſhed with a number ſuch fables, which our holy mother the holy Church of Rome doth terme Pias fraudes, that is to ſay, holy deceipts, or golden Legendes: And faith that it is the milke, which Paul did giue the Corinthians to drinke when they were yet vnable to digeſt ſtrong meates: like as a gray Fryer was wont to ſay at Ghaunt. Inſomuch then, that it is allowable to faine ſuch fine fables, to prouoke people to deuotiõ, much more then is it tollerable to rehearſe ſome odde and ſtrange ieſtes of

Fables.

Pias fraudes.

of Heretikes, as to wit, that they are blacke and foule fauoured, and worke matters with the Deuil, with such like things, to affright people from the study of their doctrine. Now the examples are also very sure and waightie. For vp on such like lies, which the holy children and subiects to the Romish Church, hath perswaded Emperours and Kings to beléeue, were they permitted to make their placardes and priuileges against the Lutherans and Huguenotes, wherby such controuersies and tumultes are growne and sprong vp in the world, that it is to be doubted, great bloodshed wil bée made before they will be appeased againe. This may sufficiently appeare by the words of the Placarde in the reigne of the Emperour Charles of noble memorie, set forth in the yéere 1521. at the cittie of Worymes, declaring expressly, That Luther was a Pelagian, and did disdainefully contemne the Saints. Also he taught, that there ought to bee neither gouernment nor superiorisie, nor yet obedience, and did gaine say, reproue, and disalowe all good ciuill pollicie and spirituall reformations, to the ende the comminalcie should bemooued

Placardes of Charles the 5.

moued and prouoked to raise armes and rebell against their rulers aswel Ecclesiastical as Ciuil, and to frame themselues to contend, murther, and steale, wasting and consuming all things with fire and sword, to the great indamaging of the whole common wealth of Christendome: And, which is more detestable, he ordained and allowed a certaine kind of life, whereby each should doe that which he would in maner of brute beastes: and a lawlesse man did abiect and detest all Ecclesiasticall and temporall lawes.

Behold, these be the very words of the Emperours act, and this is the very first and originall welspring of all the bloodshed, which hath hapned throughout all Christendome for the space of seuen and fortie yeres, vntill this present time, the which all men may both see with their eyes & in a maner feele with their fingers to be most grosse, blockish, and palpable lyes, which Petrus a Soto (the Emperours good Ghostly Father) and other Catholike Priests did blow in at his eares: not for that they did suppose it to be so, for they had not a hayre on their heades, but it knew the contrary: But fearing the reformation of

of the Gospel did moue the Emperours Maiestie (which otherwise of himselfe was not by nature giuen to wrath or desire of bloodshed) to a bloody abolishing and wrathfull extirpation of all these Lutherans & Caluinistes, which were not (in any respect) for their toth: forsomuch as they sought to reforme Papistrie by the authoritie of the Gospell: Notwithstanding, vpon their words onely did the Emperor proceede in his purpose, and would not at any time giue eare to the Heretikes. Like as now the Catholike King, of a good zeale (supposing to doe God high and acceptable seruice,) doth also proceede to the vtter ruine and manifest destruction of his owne inheritance and naturall Countrey, and his most loyall, loving, and obedient subiects: knowing no other, but that al is true, which his ghostly fathers and our Satanish Priests and foster fathers of the holy inquisitiō do put in his head: yea vpon ȳ same hath not spared his naturall and only sonne, but hath deliuered him ouer into the hands of the Hellish Inquisitours, permitting them to throw him into prison, where

Placardes of king Philip.

where most miserably hée ended his lamentable life. Verily this was a slie and fine fetch, which our holy Mother did wisely weigh, that to a good intente men might make a lie. For otherwise, if they might haue manifested naught but a truth, then should the Heretikes haue found audience by Kings and Princes: the play had béene mard, and all things would haue gone awrie with Priests and Poperie, Pasles and such trumperie of the Romish church: yea, the whole Spiritualtie would not haue bin worth a Beans, like as we may perceiue in all places where these Heretikes haue had hearing, and where they haue béene permitted to pleade their cause openly.

But worship be vnto our Lady of the seuen Okes, and Saint Iob of Wesemale, with all the glorious Saints, which are at Antwerp on the high alter. For there (in good time) did happen some foresight, by the cunning of vnfolding the booke of lies, and causing Kings to beléeue that the Pope was made of gréene Chéese: And good reason: for who so faines himselfe to bée a sheepe, may happen to be deuoured of the Wolfe, according to the vul-

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gar saying.

But yet haue ye another commoditie which groweth by this kinde of sacred dealing. For if Priestes and Monkes were bound alwaies to preach the truth, there would ensue a great disgrace vnto them, for that they would oftentimes in their Pulpets, become as dumbe as fishes, being vnable to bring foorth any thing, because they are all vnfortunate in declaring the trueth, and therefore should misse the meane to vtter their excellent giftes of filed eloquence. But when they haue no more arrowes lefte in their quiuers, then doe they fall vpon the Heretikes, and haue store of matter to talke of, yea wonderfull things to declare against them: they rage, they roze, they thunder, they lighten and make them so black and deformed like Diuels in hell. Sometime they catch a Caluin by the thzaate, sometime Beza, sometime their quarrell is against Marottes Psalmes, sometime with the Greek and Hebrew Text, which in no sauce they can abide: sometime they marter the Catechisme so pittifully, as though they had it on a rack.

To be briefe, they regard neither doze nor post, but shoot their shaftes vp to the feathers in it. They prattle like Pyes, and seeme in a manner as they had sold all their pot hearbes, and yet reserue of the best to themselues, that is truely a sporte and prettie pastime: especially to the deuout women, which are not greatly acquainted with the Bible, or Gods worde, but rather listen to the Popes lies, and to dance after his Pipe, or to heare some Gospell of a Distaffe, and tale of a tub. In fine, a man would verily iudge that such Catholike preachers had been all their dayes pedlers or pelting Potheccarries of Dutchland, or that they had farmed the prattle court wholy to themselues. Like as daily may be perceiued at all their Sermons, & especially at the worthy Sermon, which a godly gray frier doth vsually make in French at Antwerpe in S. Iacobs Church. It séemeth he is one of those foresaid pelting Apothecaries, which haue trudged these seuen and thirtie yeares to all Markets & Faires, about the Countrie, to sell his triacles and Ratsbane.

It doth also appeare by the preaching of

of the forelaid brother Cornelis, the whipper, who doth with such a zeale roare against heretikes, that he will haue them rooted out quite, and to be burnt to Ashes. Yea he hath not long ago preached: That childe-bearing women ought to haue their wombes rent and torne, to take out their babes, and burne them before they should bee borne or brought forth into the world, which hee doth affirme with a plaine text. which he hath read in the kitchen Bible, or elis hath learned it of his Cooke: namely, that of Egges fryde in a frying pan, come no ill chickens. I omit the goodly Sermons of drunken Nicholas, the Bishoppe of Harlem, and many famous Sermons more of sundry worthie champions, which doe ring their Larum belles with such behemency against heretikes, that when they are in their Pulpits, their hoarse & rustie throates will scarce bee refreshed and cleered againe with foure or five pottels of Wine.

Of the 1. chap. of the 2. part.

Drunken Nicholas.

Yet can I not forget, nor let slip out of memorie, that precious Sermon of the reuerend Bishop of Vtrecht, which he made when the Prouincial councel was

holden there, which is about three yéres past. For in the same he declared & pronounced it out at large, of the Dutch Béare Luther, & that his mother was a whore & had slept by ỳ diuell, with many such like Canterbury tales and forged fables, which he had rakt together out of Cochles or brother Laurence Surius who were godly Catholike Pedlers.

And verily such trustie Speares as Laurence Surius and Cochleus haue well deserued a good péce of rosted Béefe hot from the spit, considering that with their notable and excellent brieke histories, they haue furnished and well armed the Bishops, Monkes, & Priests, with such stuffe as wil serue their turnes to occupy their Pulpits withall. So as their stories may well and aptly be called Dormi secure, that it to say, Sleepe without care: So that the Monkes and parish Priests need not studie their Bibles for to make a Sermon, so long as they are prouided of such bookes. For therein they finde made readie to their handes, matter enough to prate vpon: yea, if it were naught else but the prettie Pageant, which the forsaid Laurence Surius doeth

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rehearse of Caluin: To witte, That Caluin should seeke to confirme his doctrine with miracles, and therefore should perswade a man to suffer himselfe to bee borne in a Coffin to Church: And when Caluin called to him (before the multitude) that if his doctrine were true, he should arise, the man being smoathered in the chest was found starke dead: his wife beginning pittifully to lament, Caluin did with faire speech and promises of recompence) perswade her to bee still: and presently got him into the Pulpit, declaring to the people that it was long of their vnbeleefe that this miracle would not fadge. It is a common saying, that To him which telles a lye or a fable, it behooues him to haue a good memorie. But this was out of this Historiographers heade, for so much as hee did not call to minde, that they are not accustomed at Geneua, to bring deade Corses into the Churches, And much lesse in time of any Sermons: besides hee had forgotten, that Caluin did alwayes teach it to bee an vngodly and a Diuelish act, to goe about to confirme the doctrine of the Gospell anew with miracles, which haue already in times past beene suffici-

This prettie tale is to be read in the historie of Lauren. Surius, which he hath called, Commentarius breuis rerum in orbe gestarum, and is printed at Cullen.

enely confirmed with moſt notable and wonderfull miracles of God. But the good catholike is to be pardoned, for that (with eating too much fiſh) his braines are weakened, and his memorie thereby decayed. Yet hee declares more, which ſound a great deale better.

As touching the miracles of Luther, of the blood which iſſued out of the Sacrament from the Altar in the countrey of Brandenburge, which (it may bee) hee hath learned of Aloyſius Lippomano, who hath likewiſe written a great Booke full of ſuch ieſts. And many more ſuch lyes and toyes with a witneſſe, which ſerue greatly for the vſe of Prieſtes and Monkes, in time of their Sermons and Preachments. And chiefly theſe newe baſe countrey Biſhoppes, which for (the moſt parte) haue ſpent their time in ſtudie, betwixt the Butterie and the kitchen, and can ſay but little, except they bee prickt forwardes, with ſome helpes: like as may appeare by the worthie Sermon of the reuerend Biſhop Franciſcus Sonnius, (the father of all the new Biſhops) which he made at his firſt entrie to a Citie called Hertoghen-

toghenbosch, saying, That the Citizens might reioyce, for so much as they had gotten him to bee their Bishop, for that henceforwardes (quoth hee) you shall haue great resort of many strangers, which afore times were wont to haue their trade to Luyke and Vtrecht, and the one should eate a Herring, the other should drinke a potte of Beare, which would bee a great helpe to their impost, &c. Was not this a good helpe to sing Gaudeamus? The sermon of Gonnius.

In like manner also Curtius at Bridges, which notwithstanding had beene pastor or Curate of the great and chief Church at Louen, expounding that part of the Gospell: *Ego sum, nolite timere*: I am hee, be not afraid, sayd, That hee was the man, of whom so much had beene spoken, and that they should not stand in feare of ought, considering hee was a Townesman borne, and christened in the same font. In fine, it was which way to London? A poke full of plums. The good Curate had but little to say, for he knew no tales of Robin Hood, nor yet of Caluin, nor the Dutch Beare his miracles. He had not read ouer the pleasant Histories of Laurence Surius, Cochlee, nor Lippomanus. The sermon of Curtius.

Therefore are they highly to be commended, which can furnish out their matter with such pleasant rehearsals, to keep the audients waking: as for the Bible or Gospell, they haue not forgotten much, because they feare to reade it, least (thereby) they should become Heretikes. To conclude, so farre foorth as lyes and fables do serue to the aduancement of the holy Church of Rome, they are not only to be borne withall, but also greatly extolled. And therefore it is no marueil, that Master Gentianus durst thus boldly affirme by writing, That the Huguenotes and Lutherans did hate and detest all prayers, fasting, and abstinence. This is then the first point, which is to be considered hereof, for his discharge, to wit, that hee hath (in this behalfe) behaued himselfe as a good and faithfull Catholike.

The second Chapter:

Wherein is declared, how it is to bee vnderstood that the Huguenotes, and the Lutherans doe hate all Prayers, fasting, abstinence, and penance or mortification: and herein is comprehended of the abstinence

nance and mortification of Monkes, Bishops, Prelates, and other: and of the mortification which is vsed amongst the Huguenotes and Lutherans.

The manner of fasting and prayers among the Huguenots and Lutherans

THe other part is, that he hath great reason to say, the heretikes are mortall foes to prayer, fasting, and mortification. For there is a rule in law, That, to plead a case ill, and otherwise then it ought to be, or to neglect the same wholy doth fall out to one effect. Well then, albeit the heretikes do often pray & fast, for so much as they doe it not as they ought, it serues them to no purpose. It is true, they pray morning and euening: and would be loth to go to their meales or to arise without praying and seruing God: which notwithstanding is oftentimes neglected by the most chiefest of the catholikes: like as may be seen in the Popes sacred Court, and at the tables of the Cardinals and Bishops: yea, amongst the most faithfull subiects of the Romish Church. Insomuch as it hath beene found necessarie for a Pope to grant pardōs to such as after their meals should once drinke, to the end that (ther-

Pardons to drinke after grace is said.

by)

by) hee should remember the good Ale knights to say their graces, for to haue one good draught more when they haue done. I admit then that the heretikes doe pray apace: But to what end is it? They pray not as they ought to do For, In primis, they will approue, that whensoeuer we desire ought in the name of Christ Iesus, that wee are assured to obtaine the same. And therefore (say they) All faithfull people are assuredly perswaded of their saluation, and stand in no doubt at all of Gods gracious good will and fatherly loue towards them: for so much as God cannot lie, who hath (for Iesus Christs sake) vndoubtedly promised them the same: and with his holy Ghost hath sealed and affirmed it in their hearts. This doeth the holy Church of Rome holde for great heresie, teaching to the contrarie. That none in this present world can certainly know, whether his prayer be heard, much lesse, whether he be in Gods fauour or no, except by great preheminence, or some speciall miracle, it be reuealed and made knowne vnto him.

Therefore doeth shee hold it for great arrogancie and presumption, to say (according to Saint Paule) That the holy Spirit

Num. 15.6,7
Mat. 7.7.
Mar. 11.24
Mat. 14.31
Mar. 9.23
John 16.23
Psal. 27.1.2.3
Rom. 8.1. 10.
Rom. 4.20.8
32.34.35.&c.
Galat. 4 6.
Ephe. 1.13.
1 Cor. 13.5.
Aug. vpon the 1 epist. to Timo. in the 8. serm. and vpon the Gal. in the 5.
Antonin. parte. 4 Tit. 6. chap. 2. fl. 7.
Stanislaus Hosius in the booke of heresies. And in the Councell of Trent, it is thus concluded 9. 12. 13. & cap. 13. 14. &c. Sess. 6.

Rom. 8. 27.

Spirit of God is in vs, and prayeth in vs, and that without it we cannot pray at all: For so much as none doth knowe whether hee hath the spirit of God or not: and therefore must alwayes stand in doubt betwixt hope and feare, like to a ship without helme and compasse, betwixt the gulfes and waues of the Sea, like as S. Iames doth say. Iam. 1. 6.

Secondarily, the heretikes will not declare and complaine their neede, but to God onely, nor call vppon any but him alone, as though none but he could helpe them, or that hee were at leasure, and had nought else to doe, but iust to heare what they would say vnto him. To the contrarie of this, doeth the holy Churche commande, That we shall likewise call vppon Saintes, and put our trust in them. Like as hath beene declared before. Moreouer, they will not haue any Mediator or Aduocate to God, but onely Christ Iesus. And to set all Saints aside, as seruing for fiers, and standing to none effect: euen as though Christ alone were a sufficient Mediatour, and that the silly Saints had not one voyce in a court. In the 4. chap. of the 4. part.

After

After this, they will not pray to any thing, for (forsoth) it must first be found prescribed in the Scripture, forasmuch as To pray without faith (say they) is sinne: And faith cannot be allowed, without the promise and word of God. Hereby (la) doth it come to passe, that the poor soules doe remaine still frying in Purgatorie, for default of a Pater noster, and an Aue Marie. In so much as now the high way (through which the soules were wont to passe) is become such a thicket, ouer growne with thornes and thistles, that it is not possible to passe that way any more.

Rom.14.23 Heb.11.6. Rom.10.17

Moreouer, they will not pray otherwise then in their owne mother tongue, or in such a language as themselues do vnderstand, as though our GOD did not vnderstand Latin: or at least, that they themselues ought to vnderstand that which they say. They build vpon Paule, who forbiddeth to pray in an vnknowne tongue. But they do not consider that the holy Church of Rome hath altered the case, cõmanding, that Masses, Euensongs, and Vigilles, Matens, & Meridians, with all other such trompe-

1 Cor.14. throughout the whole chapter.

peries, should be read in ỹ Latin tongue, Latin tongue
euen like an vnlearned theef readeth his neck verse: for that is more meritorious, than if wee our selues vnderstood what we did say. Like as Cardinall Hosius, and Doctor dolt Eckius haue finely affirmed out of that part of Scripture, where it is written, That Pilate did set the title or superscription, in Hebrew, Greeke & Latin. And in deed it is good reason, that they which (after the example of Pilate) doe crucifie Christ, ought likewise to vse and imitate his language.

Further, these Heretikes will not say their Aue Maries, nor Pater nosters, with little prettie wooden bullets or beade-rowes made of stone or yuorie, as though they should score them vpon a poast: they suppose perhappes, that God may number or tell them himselfe, thinking hee hath nothing else to do. They will neuer kneele vnto Images or dumbe Saints, (by prayer) to craue their helpe or ayde, but imagine God to bee present euery where, and that their prayers be as forcible in their bedde chambers, as to our blessed Ladie, the Ladie of Hayle, or to S. Iames of Compostella in Spaine. And Mat. 6. 6.

there-

therefore doe deride all the pilgrimages of our louing mother the holie Church. And when they desire to receiue Gods holie Spirit, they knowe not that they ought to say an Aue Marie, like as the good Catholikes vse to doe at their sermons, for so much as Aue Marie is as much to say with them, as, O Lorde graunt vs thy holy spirit. And, which is worst of all, they will not pray, neither through the merites of Saintes, nor through the vertue of holy water, of the holy oyle, of sanctified bread, of palmes, Agnus Dei, holie reliques, nor through the merites of holie dayes which they haue obserued, neither through the merites of their fasting, or any worldly thing else, but only through the merites of the onlie sacrifice or oblation of Iesus Christ, being offered vpon the Crosse to God the Father: yea, they make a iest of all such matters, and condemne them for meere superstition and idolatrie. To conclude, they will not pray as the holie Romish church doth. Ergo, they pray not as they ought to doe: and therefore must we account of them, as though they did not pray at all.

Euen

Euen in like sort doth it fall out with their fasting: for they fast after their own orders, & will not obserue the ordinance of the holy Romish Church. But like as they pray without keeping any set tallie, or Ceremonie, so do they fast without a leaze, and without exception of daies: so that God cannot well remember, when they haue fasted or prayed. And further when they fast, they will not eate any thing at all, and make it as great a matter to eate fish, as flesh, and egges: which is a great heresie, like as is shewed before. Where against (notwithstanding) they will (with an obstinate head) defend That, that which goeth into the mouth, defileth not the man: And, To them which are cleane, all things are cleane, which God hath created, to vse them with thanksgiuing. After this, they will not fast in reuerence of the Saintes, to obserue their Vigilles with deuotion, like vnto our holie mother: And when they haue brought all about, to what end (I pray you) serues their fasting? They acknowledge themselues, that of it selfe, it is neither good nor bad: And, That the kingdome of God doth not consist neither in meate nor drinke,

Fasting without a leaze.

Mat. 15. 11
Titus 1. 15.
1 Tim. 4. 3.

Rom. 14. 17
1 Cor. 8. 8

Yea,

Yea, they vpholde, That meate or drinke doth not make vs acceptable to God: And, That wee are not the better for eating, nor the worse for not eating. And that all their fasting only serueth to make them more apt and fitte to serue God, and to submitte themselues to his omnipotent power: chiefly whensoeuer his wrath is kindled against them. Then doe they vse fasting, not for the deed it selfe, but for the occasion of prayer, and to humble themselues, but further benefit doe they not seeke by it, vnlesse that any of his owne accord or free will, doe accustome himselfe thereunto, thereby to subdue his flesh, and the sinfull affections of his minde. Else (say they) the right fasting is to refraine from all vngodly and sinfull deedes, and to frame himselfe to vse a perpetuall sobrietie and temperancie all the dayes of his life. Whereas, notstanding our deare mother expressly doth teach, That fasting is a meritorious worke of it selfe, whereby a man may merit heauen, the fauour of God, and life euerlasting, as hath beene declared before.

To what end fasting is vsed

A true kinde of fasting. Esay 58.6. Luke 21.34. Rom. 13.13.

Seeing then that the heretikes make no account hereof, but rather esteeme it for

for vile, & an open blaſphemie towardes God, ſo doth it appeare, that they doe hate and abhorre the right faſhing of the holy Church.

Concerning Penance, mortification and bridoling of the fleſh, therein they doe not likewiſe conceiue any great pryce: for otherwiſe they would goe to ſhrift, whereas now they mocke with it, and with al the penances which the ghoſtly father doth burthen the penitent ſoules withall. Further, they will haue Prieſts to marrie wiues, That each one ſhall haue his married wife, and every woman her eſpouſed huſband, to the ende, aduoutrie & fornication may be auoyded: And wil not lend out their wiues to ỹ pariſh Prieſts nor Monkes, like as the good catholike felowes (eſpecialy in Spaine) do, for to pleaſure ỹ holy Clementiſh communitie, as is before rehearſed. They paſſe not for any Ember weekes: They put no religiõ in obſeruing neither Lent nor Shrouetide, Saint Martins, nor Twelfth day at night: they will not daunſe, neither will they drinke any more, than to ſatisfie their thirſt: once they will be right Huguenotes: they doe

Abſtinence.

1 Cor. 7. 2.

not imitate their forefathers: they will haue a new law after their maner: they estéeme it not worth a rotten medler, to remoue into acloister or religious house and to begge from doore to doore: they skoffe with the holy Monkes coate: they doe not greatly glorie to be buried in a Monkes greasie hoode: they count the rope wherewith the Friers are girt, of no worth: but (say rather) It would fitte better about his throte, than about his loynes: they would not giue a beane, for the hairie garment of Heremites: they will not be chastised, and receiue the Miserere, till vnto virulos: they will not whip themselues, like as the Spaniards doe at Burrells, & the company of those which are called Flagellantes, they make no account of Pilgrimages, and will not goe barefoote and barehead in processions, after the holy sacrament of Miracles, with a torch in their hand: they estéeme all the Roman festiuall & loitering dayes neuer a whit: and when the good Catholiques doe sit in Tauernes drinking and swilling, deuoutly obseruing the festiuall dayes, then sit these in their shoppes at worke, or else goe to

heare

heare some sermon, or walke abroad: in so much, that at Antwerpe (when publique preaching of the Gospell was permitted) it hath béne firmely found by the impostes and taxes of drinke, that these holy dayes haue béne neglected: wherethrough the Almoners found thé selues much grieued, because they did not receiue such summes of money, as they were wont to do by brokes of those which in their drunkenesse were wont to wound and slay eche other: for so much as the heretikes did not celebrate these festiuall dayes after the old order of the Romish Church. In summe, they will not doe any thing at all to mortifie their flesh, otherwise than the Apostles haue charged them to doe, or then they did themselues, as though in déede they were Apostles themselues. So that we may plainely perceiue, they doe not regard at al the fasting, abstinence, mortification, or penance of the holy church worth an oatten cake.

And therefore can they not in like case merite heauē, I ommitt that they should make others partakers of their merites like as our Catholique Ponkes and

Priests, and especially the gray Friers doe: which are so leane, as though they had lien diseased seuen yeares in a coale house, and doe such penance, that wee may perceiue by their bleared eyes, they haue not drunke so much wine, as they desired to haue done: They lay their heads at one side on their shoulders: They wrieth their neckes like a rush, they haue alwaies their Dirige booke in their hands: They punish their owne flesh: they wrinkle their foreheads like a Bucke: they make their eyes as dim as an Owle: they watch by night, to sleepe in the day: they forsake their owne riches and substance, to liue on the sweate of other mens browes: they labour neuer a whit, too the ende they may enter into more deep contemplations: they vow chastitie, and will not haue wiues themselues, to the ende and purpose, they may the more boldlier shrine, & the better comfort other mens wiues and daughters: they vow obedience vnto their chiefe ruler, for to bee released and wholy freed from all obedience towards other Magistrates and rulers: they take vpon them pouertie, to enrich their Monkerie: they wander like

The penance of gray Friers

Esay. 58. 5.

Esay 59. 5.

like pilgrimes, to fill their baight baggs with lumpes of bread and roast meat: they visit the sicke, to cause them to put on S. Francis cope, and goe to tende those which are ready to leaue this life, to helpe thē make their willes: they weare a heary garment and a gray coate, to shew that they are like to wilde beastes and wolues in doing their penance: they weare a fooles hood, to declare that the world is replenished with idiotes: to be short, we may perceiue by their noses that they loue mortification, as a dogge doth a cudgell.

Penance of the Bishops.

But what shall I say concerning the holy Prelates and Bishops, who in all their clothing and vttermost habits doe shew their inward penance and mortification? Doe they not weare a Miter on their head with two hornes, to signifie that they doe know (by heart) both the testaments a like? and are alwayes prest to butte with their hornes against all heretiques? As also to shew that they haue bene crowned with thornes, aswell as our Lord was? And sometime they weare them snow white, to declare their vndefiled pureneſſe. Doe they not weare

a paire of gloues, that their left hand knoweth not what the right hand doth? Golde ring And, their gold ring, what doth it els signifie, but that they be vpright and without dissimulatiō? Their staffe, that they are strong against heretikes? And their handkercher (which is alwaies at hand) that they be euer ready to abandon all earthly filthines, and wholy do rubbe of their fleshly affections? After this, all Priests in general, haue they not a shauen crowne on their heads, to shew that like as a round crowne hath no corners, so haue they not any filthines, which they can spare, or be without. But if I should rehearse all these matters peece by peece, it would verely seeme to be a Babylon, which is, A foule confusion, or maruellous medly. Therefore, it is sufficient to gather hereby, what great mortification doth lurke and lye hidden it the skinnes of these holy subiectes of the Romish church, which by their outward apparell and seeming, doe shew such exceeding great holinesse. I referre now all men to consider what is to be thought of their inward parts, which are so holy, as though they were pollet

with

with seuen spirits. To the cõtrary wher-
of, these new Preachers haue neither
sticke nor staffe, miter nor ring, neither
yet any shauen crownes or other, wher-
by they may declare their mortification:
yea, they goe araied like other plaine
people, and say, that Penance and mortifi- Ioel.2.13.
cation doth not consist in such and such like Ierem.4.1.2.4.
outward ceremonies, but in the conuersion of
the mind and soule to Godwards, and in an
inward feeling of miseries, a true feeling of
Gods wrath against sinne, and in a firme faith
and trustie stay vpon Gods goodnes and 1. Tim.6.8.
mercy through the merites of Iesus Christ.
Moreouer, That bodily exercise is litle vaila-
ble, but Godlinesse in all things is profita-
ble and helpefull. Wherein they suffici-
ently shew, that they know litle con-
cerning the mortification which the ho-
ly church doth teach, and they contemne
our holy confession, contritiõ, absolution
and satisfaction, and other such like
things. Behold, for this cause is it, that
Master Gentianus hath so cunningly
concluded in this Article, That they hate
and wholly condemne fasting, praying, absti-
nence, and mortification of the flesh.

The iii. Chapter:

Which doth shew, how it is to bee vnderstood, that we cannot make satisfaction for the least offence: and here is concluded, that the penance of Heretikes is not acceptable with God.

BVt forsomuch as they doe here acknowledge, that we can neuer make satisfaction for the least offence of the world, that might seeme to bee a great heresie: for if it were so, the Heretikes should haue great reason to say, that our satisfaction were vaine and friuolous. And therefore they would say, as hath beene shewed before, That we ought to lay aside and treade vnder foote all hope of satisfaction, and wholy to cleaue and trust to the meere goodnes and vndeserued mercie of God, which in respect of our partes, is without desert bestowed vpon vs, but in respect of Gods righteousnesse, is giuen vs for an exceeding deere price, to witte, the blood of Christ Iesus the vnspotted lambe, which (as Esaie saith) hath borne our infirmities, and was laden with our punishmentes: which was wounded for our sinnes, and for our takes did suffer death: and vpon him is laide the

In the 7. chap. of th. 2. part.

Rom. 3. 21. 24. 25. 4. 6. 16. 5. Galat. 2. 16. 3. 13. Ephe. 2. 8. 9. 2. Tim. 1. 9. 1 Pet. 1. 19. Esay. 53. 5.

the punishment whereby wee are at peace. And hereout they conclude with Paul, That we haue (through Christ) all satisfaction and that he is wholy our saluation, iustification, and deliuerance. And with Peter, That by none other in the world, saluation is to be gotten, for so much as there is not any other name giuen to mankinde whereby they may be saued: insomuch that all our boastes, whether it be of good works, merites, or satisfaction, is wholy excluded and brought to nothing, in so much as before God it doth not preuaile, and that no flesh can be iustified in his presence by the workes of the Law. and that all our righteousnesse is naught else but a stayned cloth.

Colo.2.3 4.5. 1.Cor.1.30. Act.4.12. Rom.3.27. 1.Cor.1.29. Psal.143.2. Iob.9.3. Rom.in the 3. and 4.chap.and Gal.in the 2. throughout. Esay.64.6.

But all this is heresie, as it hath bin sufficiently shewed before, and they which learne such, are hanged and burned like Heretikes. For els (as hath bin said) what should become of satisfaction and meritorious deedes, which (according to the doctrine of the holy church) doe amende faultes escaped, & by good foresight defend & set vs free from those to come? What should become of all our good workes, whereby we can deserue three sundry things, namely Eternall life

In the 2. part in the chap. of Satisfaction.

These are the proper words of Antonine by on the Sent. par.3.tit.14. cap.20.

These are the words of Bernardine Rosset sermone 30.

life, Increase & augmentation of mercie and forgiuenesse of sinnes? What should become of the merits of Saints, through the which the holy church doth pray vnto God, that he will pardon all their offences, through ỳ Saints, whose Reliques and bones doe lie on the Altar where the Masse is sayd? In so much, as (often) she doth pray through the merits of Alles, Horses, and Dogges, whose bones for the most part remaynes also as reliques on their Altars. What moreouer should become of our exceeding good works, which are called Opera supererogationis, wherewith we do not only make satisfaction for our selues, but also for others, & especially for the soules in Purgatory? Yea, what would become of Purgatory it selfe, if there were not satisfaction? What would become of Pardons & Bulles, which are allowed and sent from the Pope? Verily they would serue for no purpose better then to bee brought to the house of Office, to be sealed with Portingale wax, if so be it were true, which M. Gentianus doth here set downe, as ỳ we are vnable to make recompence for the least offence. It were

This is a prayer which the Priest say in their Masse presently after Confiteor, and therewith doth agree Pet. Lom. in the 4. booke of Sent. dis. 45 Also Bonauen in the 2. article, and al other catholike writers.

were in déed a lamentable case: therfore we must vnderstand him here aright. For his meaning was to speak thus obscurely, because he would toll and intise the heretikes in the field. For otherwise this is not his meaning, but doth simply vnderstand, that we cannot satisfie, *Nisi concurrente gratia*, that is to say, Except mercie doth assist and help our merites (as is said before) sometimes through the pikes. For we haue apparantly concluded, that we must make a bargaine betwixt God & vs. He doth giue vs his mercie in our Baptisme: but after that we must shift for our selues, & by our good déedes bind God vnto vs, so that of dutie he must receiue vs into heauen: especially if we be assisted wᵗ the means & by the helpes of holy church: namely by the vertue of the Masse, holy water, Tapers &c. and with the Popes Bulles? for thereby wil our infirmities amende, like corne shaken with a shewer of haile, or like fish left on the Sands, and as sower Ale in Somer. And if so be that (besides this) we will submit our selues, & take vnto vs the habit of a Monke or Fryer, & so frame our selues after ỹ ful shapen order of

of S. Francis and S. Dominickes rule, and so compasse more then God hath commaunded vs, then we excell all the rest of our friendes in riches, and may bestow some of our ouerplus vpon them, which we like best. Like as our louing mother the holy church hath neately cōcluded. Therefore is M. Gentianus to bee vnderstood after this manner? Forsomuch as he doth very Doctorlike conclude, saying: We may not repose or trust heereto to much, to wit that Christ should haue made, ful satisfactiō for vs. For albeit that S. Paul (euery where) doth teach otherwise, & (in any case will haue that wee shall repose all our confidence (without any surmising or doubting) vpon the merits and satisfaction of Christ, yet this is not to be vnderstood literally as the Heretikes doe take it, but spiritually, that is to say, after the glose & interpretation of the spirituall councel of Trent, like as we haue sufficiently declared aboue. And therefore is that likewise true which Gentian doth gather heereof, to wit, That God doth not accept or allow the conuersion and repentance of Heretikes, for so much as it is not done as it ought to be. And it is not an easie matter (as he sayth) to make

Of supererogatory workes, read Peter de Asoto in the booke call d. Asser. Catho. fide, where he speaketh of the law. And Eck. in his Pamph.

All Pauls epistles are full of these doctrines, and the places are noted before.

God

God a flaxen beard, for that can none do, but our deere mother the holy church of Rome, which hath foure white fee te, and cannot erre. Therefore hath she (in token that she wil make God a Flaxen beard) a religious custome, to make her God with a gray beard like to flare: And in their procession, when they carry Corpus Domini about, they doe likewise make a God with a flaxen beard, and so beare him triumphantly about with a Taber and pipe, in manner as though they were going to the Theater or to the playing of a Fruslers prize. And how be it that Gentian saith, God will not be derided or mocked, that is understood by the living God which is in heauen, and not by the same God which our deere mother doth keepe as prisoner in the sacrament box, against her festiuall solemnizations. For that is a patient God, and is neuer angry, but alwayes pleased a like, and at one stay: prouided alwayes, that he be safely kept and well garded from mise, mothes and wormes, which are his deadly foes.

God with a Flaxen beard

Now

¶ Now followeth the exposition vpon the sixt and last part of Master Gentian Harnet his Epistle, treating of the ignorance and wicked life of the Huguenote Preachers, and of the holynesse of the Pope & other Prelates.

The first Chapter.

Declaring the lothing of Gentian Harnet, and what we must do, when a Priest doth loath so much, that he doth cast the Sacrament out of his stomacke, after he hath said Masse.

IN the first and last part saith M. Gentian, that he doth meruelously loth, when he considereth the qualitie, ꝑ is, the custome and life of the new Huguenote Preachers. But it were not good that he should consider that too much, after he hath sung Masse: for otherwise hee might make a mad stur, and

so cause the loving God to voide his stomach. Were not that a godly loathing? It is true in deed, that the Romish church is prouided in this respecte, that who so doth cast the Calfe, shall againe suppe vp the same without Salte. Yet hereby might grow a grieuous matter: for the Calfe might cause him to lothe more then he did before: insomuch as the good God would lodge no longer in his stomache, and then should we be driuen to burne him, and to keepe the holy ashes for a Relique vnder some altar. This were (in very deede) most blasphemous and worst of al for our deere mother the holy Church, that she should handle the matter with her blessed god, as she doth with heretikes and Huguenotes.

True it is, that vpon a time, when the Doctours were assembled together at Paris, and with this matter being greatly incombered, there was one of the ancient which did esteeme and passe it very lightly, saying: Seing he did permit himselfe to be crucified of the Iewes, why should he not suffer himselfe to be burnt of vs? And thereupon was it concluded, that which (yet in these dayes) is to be seene in the Cantils

This is in the Masse booke, & is thus iudged in the Councel of Orliance, in the 5. Chap.

cantiles of Masses, and all Masse bookes, to wit, that both he, and the cast calfe, shall together be burnt without redemption, and thereof to be made holy Ashes, for to seale, on the first day in Lent, or on Ashwednesday all good, godly, or deuout people therewithall on their forehead.

Yet were it not méte in these dayes to follow that Councel in burning him, séeing the Heretikes doe on all sides so ouercharge him, for if he perceiue now, that the Catholikes wil also burne him, his heart might fall into his heeles, and cause him to loose his courage quite, and then our game were quite lost. Therefore I would wish Master Gentian to be friendly intreated, not to loth to sore, especially after he hath said Masse: or else, if in case his stomack be so tender, that hée cannot abide any filthinesse, hee ought to beware from loking to much on the Huguenote Preachers, forsomuch as they bring such lothsomnesse to his stomache.

The second Chapter.

Of the great knowledge and holinesse of Prieſtes and Monkes.

But

But I pray you let vs heare, wherat he doth so much loth. He saith first, that they are the most ignorant and the most vnlearned, which are to be found in the world: and after that, that they are likewise of a wicked life. But before hee doth come so farre, hee doth about all, protest, That there is in some Priestes and Monkes, and other religious persons, a certaine excessiue and beastly ignorance: yea, that some doe leade a very lewde life. Which he doth handle very wisely and circumspectly, to the end wee should the sooner beleeue him to desire a reformation, as wel as others do. Like as we may lightly gather hereof (according as himselfe doeth witnesse) that hee hath expounded the sixth Article of the Councell of Calcedonie, and permitted the same to bee extant in print. Is not this a great matter, and an vnfalible token, that he means the reformation of the minde? He hath assuredly deserued hereby a fat benefice, or a Bishops miter. Yet do I not regard so much the first point, that there are such ignorant priests which cannot reade their Masse nor Dirge bookes. And if they can doe that, what need they any

further. Therefore is Gentian to blame to esteeme them vnlearned: howbeit, I surmise he hath done thus, to shew that he hath learned Rhetorica, or The art of eloquence & vtterance. For therby is learned That if we seeke greatly to rebuke any man, it cannot be done more aptly, then by dilating and amplifing his default, in comparing him to some one, who hath bin tainted with the like. For, as touching the Monkes, it is no maruell, though they are vnlearned, seeing their profession doth require the same: and the more ignorant they be, the welcomer and more acceptable are they to their Couent. For those which are very well learned, haue commonly too much tongue, and therefore are often punished: and if then they doe not amend, they are throwen into a dungeon, or are closed somewhere betwixt two walles in a seller, & there permit them to liue so long as they can. Like as might haue beene seene a yeere agoe at Antwerp, Gnaum and other places more, which haue remained there, some eight or x. yéres, some xx. or xxx. yéres. Therfore it is no maruel, though Monkes be vnlearned: insomuch as in the Latine tongue

tongue is vsed a commō prouerb: *Monacho indoctior*, that is to say, A great Asse or Dolt, & more vnlearned than a Monke. Yea they haue a speciall Latine tongue for their owne vse, which the learned sorts themselues cannot vnderstand, & is called, Friers latine, or Kitchin latin. But touching Priests, they need no great learning: for, if they can but only repeat the fiue secrete words of the Masse without giuing Priscian or Despauter a bob on the face (that is to say, without intermingling of Friers Latin) than is the matter cocke sure: They are more learned then the Angells in heauen: for they can make God, which thing ỹ Angels cannot do. And besides, if that they know but how to brew the smallest sort of Latine withall, then hath their Sowe pigd, they may be bold to inuite their neighbours to the feast, and serue out messes with the great Laten ladle: for then they may not onely be Parish priests, but also bishops, Prelats, Cardinals, yea Popes themselues. And what more can they craue? For, touching their life, we must alwaies coniecture the best, like as is commaunded in the De-

Friers latin.

Priscian or Despauter were men who wrote the latin Grammer, or the rules for the latine tongue. And therfore it is vsually said that those which speake false latin doe strike Priscian or Despauter on the face.

This is openly commanded in the decrees cap. in ſcripta dist. 96.

crees, and not to thinke that thoſe which daily doe handle God, would commit any thing, that is not to be allowed. Therfore if a prieſt doe kiſſe a maid, or feele her about the paps, we muſt ſuppoſe, that hee is about to ſhriue her, or doth giue her abſolution for her ſinnes. And if ſo be any man doe take them openly with the manner, he muſt couer, or lap them about with his owne cloake, leſt he make them aſhamed. For they are euen by nature very ſhamefaſt, and change colour, like a pewter platter: otherwiſe may not any correct and puniſh them (as is ſhewed before) with ỳ expreſſed words of the Sodomites, which would not bee corrected of Lot: Yea, although they were the vrieſt ſmell-ſmockes which might liue. For they are of that number which plead, *Nolis me tangere*, Touch me not.

The iii. Chapter.

Which treateth, whether the Popiſh ſpiritualty do likewiſe practiſe knauery: and here is repeated the high and noble ſtocke of the cleargie, their forefathers progenie, brought into 32. degrees, and each ſet out and beautified with his armes, creſts, banners, and knightly acts.

In

IF recording or calling to minde the summe hereof, a deuout and well disposed Catholike minde might suppose, whether it were possible for the most reuerend spirituall professors (whose daily exercise is to make God, who are created and discended from the stocke of the most holy Father the Pope of Rome) might vse, or were able to exercise any kinde of knauery or wicked deedes? God forbidde that any such matters should passe in our thoughts. For how were that possible? Seeing they are all sprung forth of so noble a stocke, and descended of so worthie, so righteous, and holy forefathers (whose footsteps they follow so feruently) that a mans heart must melt away, to heare the same rehearsed. But to the ende it may seeme no iest, I will (as briefly as I may) define their noble and worthie progeny, and set it forth to each mans sight, to the end these birds may be knowne by their kinde, and these colts by their dams. And for that each thing may appeare substantiall, I will (after the sagest & ancientest manner of these noble dumbe canons of Collen and Ludick) bring their stock into 32. degrees

Knauery of the Clergie.

32 degrees of the Clergie.

to wit, eight from the fathers father, & eight from the fathers mother: al so 8. from the mothers fathers and eight from the mothers mother. For whoso can describe these degrées in their proper & deserued armes and banners, without doubt there is nothing to be gainsaid, but that he may not onely be a dumb Canon, but also frely possesse al the priuiledges of a Gentleman, and account himself to descend of the worthiest race. Like as each (who herein hath any knowledge) wil easily condiscend. Therefore, if case I can declare any such thing of the old discent of ẏ holy forefathers of ẏ spiritualty, thẽ is the case fire, & (spite their teeth) they must be famous. For the blood will not lye, and a Owse can lay no Owles eggs. It must be most true and certaine, or Pullelles are no fish.

The first 8. quarters.

Concerning then the first 8. quarters they proceed only of noble, most famous & renowmed heretikes, notorious blasphemers of God, & shameleſſe deriders: which haue played mock holy day, with all religious and godly seruice. For in place of the first, they haue ẏ holy father and Pope Liberius, vpon whō they build

Liberius

their

their stocke: who, after he had first stedfastly professed the trueth (and for the same had bin banished by the Emperor Cōstantius, did afterwards reuoke, and, to please the Emperour, did turne his coate: and reputed himselfe amongst the Arians, (which denied the eternall Deitie or godhead of Christ.) And being for that cause banished, was through the intreatie of the Noble Romane women) which were also of the Arians disposition, called home againe from his banishment, and restored a new vnto his seate from whence he had béene driuen before Insomuch as there was great discentiō and brabling betwixt him and Pope Fœlix, who had in his absence occupied his place: which Fœlix, Hierome, and Eusebius also doe witnesse to haue béene an heretike, and for that cause obtained the Seate of Rome, howbeit other Historiographers write the contrary. After that, they counte their discent from Anastasius the second, who in the dayes of Anastasius the Emperour, about the yeere of our Lord 500. did likewise decline from the truth, and consented to the Nestorians, who denied the

Search for this Pope *Liberius Athanasius* in the Epistle to those which line in vnitie. Also the histories of *Platina* of *Iohn Maiero*, and the historie tripartite, and *Abbas Visperagensis*.

Iohn de Maiero in his booke of Councells.

Anastasius the second.

Hereof peruse Platina and Fasciculus temporum, and the decrees cap. Anast. dist. 19. with the glosse vpon the same, & Nauci.

humanity or manhood of Christ: yea, he sought by all meanes possible, to call the heretike Acatius from his banishment home againe, and vsed likewise free accesse and company with Photinus the heretike, insomuch that hee was forsaken of all true beleeuing Bishops: and at last (being strucken by the hand of God) did (in easing himselfe) voide all his intrailes, and departed this life as Arius did before him.

Boniface the 3.

Touching this, reade Cornelius Aabbatus, Iohn Maurus, Voleteranus in his 22. booke Platina, Chronicon Charionis, Baleus & other Historiographers.

Thirdly, they boast themselues vpon Boniface the eight, who reigned in the times of the Emperours Adolphus and Albertus: this prouerbe (in those dayes) passing of him: *Intrauit vt vulpes, regnauit vt Leo, mortuus est vt Canis*: that is to say, He entred like a fox, raigned like a Lion, and dyed like a Dogge. For when Cœlestin the fift (a good simple cōpanion) did possesse the Sea of Rome, and for his honestie (and specially for that hee commanded the Cardinalls to ride no more on horses nor mules, but vpon asses) was by them hated and had in contempt. This craftie foxe did ordaine a man, to seine himselfe an Angell of God, who speaking through a guttet or pype which was bored through a wall,

wall, did warne Cœleſtine by night (as in a viſion) to giue vp his charge, hee being vnfit for the place, and therefore to reſigne it vnto ſome other, more able for that function. Inſomuch as this Boniface (by this ſubtill deuice) obtained the Popedome mocking with God and his owne profeſſion. And immediatly after this, fearing leaſt Cœleſtine might yet giue out himſelfe for the right Pope, did throw him into priſon, and cauſed him there (moſt miſerably) to end his life. **Further, hee plaid many iniurious and vngodly parts more: for he diſpoſſeſſed (by mere force) two Cardinals (being of the ſtock of the Columneſes) not onely from their Cardinalſhips, but alſo from their own proper inheritances, becauſe they had reported, that he was not the right & lawfull Pope. Alſo, he did baniſh and curſe** Sara Columna, **with all the** Columneſes. **He refuſed to crowne the Emperour** Albertus: **and ſetting the crowne vppon his owne head, and girding the ſword to his ſide, ſayd,** I am Emperour my ſelfe. **Yet notwithſtanding after that, the King of France did in his owne perſon crowne him, to ſpite the Pope: which King of France (named** Philip) **hee did likewiſe ex-**

excommunicate, and adiudged him to be dispossessed and deposed from his kingdome (the same appertaining to the Emperour Albertus) because he denied the Pope for his Soueraigne. Yet besides this, in token of his godlinesse, and to the end each one might know, that he derided his owne Religion, It fortuned on a time in the Cittie of Genes, that hee had in handling the Archdeane, named Procherum, vpon the first day of Lent, commonly called Ashwednesday: And in place that hee should print the signe of the crosse on his forehead with hallowed ashes, after the accustomed manner of the Romish church, and say, *Memento homo, quia cinis es, & in cinerem reuerteris*, that is to say, *Remember (O man) that thou art ashes, & to ashes thou shalt returne*: he tooke a handful of ashes, and threw them into the good mans eyes, and saide in a great rage, *Memento homo, quia Gibellinus es, & cum Gibellinis in cinerem reuerteris*, That is to say, *Remember (O man) that thou art a Gibelline (for they were called Gibellines, which tooke part with the Emperour) and shalt be consumed with the Gibellines, to dust*: and therewithal did he bereaue him of his benefice,

Gerkt Nauel, and Chronic. Carion.

fice. But what shall I say further? It doth manifestly appeare, that hée hath deserued a good place amongest the first quarters, séeing hée was (at a generall Councel holden in Paris (accused and found guiltie of three speciall faultes, namely, of Murther, Heresie, and Simonie or briberie: and for those causes, dispossessed of his Popedome: and shortly after was take as prisoner in the towne of Anagnia, where he was resident, and from thence conueyed to Rome in a prison called castra de Saint Angel, where (through very spite and malice) hee became raging madde, in so much as hee did gnawe and deuour his owne handes, and so most miserablie (like to a Dogge) ended his life: howbeit, it seemed that the Diuels did marueilouslie mourne for him: for the same whole day was heard in the prison, where hee died such great & horrible thunderclaps, & terrible sturre, that it seemed, al the belles, priests, & Pikes in hel did sing his Requié for he had bin vnspeakable holy, forsomuch as he was the first which did set forth the of shop Indulgencies & pardons, & first brought to light the peere of Iubile,

Seeke for this Councel and of his death the Chronicles of France, called, Les Annales de France.

There-

Agrippa de vanitate scientiarum.

Therefore it is most meet, that he furnish this third place of these eight first quartes.

The fourth place wee may (of dutie) attribute to Iohn the 23. for so much as hee was a manifest and professed heretike: defending not onely by words, but also openly, that the soules die together with the bodies, till the latter day of the resurrection. And verily at his election, the holy spirit of the Cardinals was so zealously inflamed, that two of the most principal were murdred: yea, he himself was inflamed, with a burning zeale towardes our deare mother the holy church: and therefore did condemne the Emperour Lodowick of Beyren for an heretike, because hee would not take the Emperiall crowne at the hands of the holy pope of Rome: yet was he himselfe afterwards in a generall Councel found an heretike, and by Nicholas the fifth (who possessed his place) was in effigie, burnt like an heretike. And further, after his death, were his opinions by his successour Benedict the 12. condemned for heresies. Hee was also before by the generall of the Gray fryers named

Reade of this Pope in Mars historiarum, Supplementum Chronicorum. Chron. Carionis, and the extrauag. of Iohn the 22. begin thus. Cum inter nonnullos, Et de verborum significatione.

med Michael of Saxenz) complained vpon, and accused of another heresie, to witte, that hee would by force maintaine, against all sufficient and true proofes of the Scripture, That Christ and his Apostles had in this world borne temporall rule: yet notwithstanding, howsoeuer hee vsed the matter, he raigned and remained Pope. For hee made two Saints, namely, Thomas of Erford, and Thomas of Aquine: and ordained, that at night should be sung Aue Maria: therefore is he also worthily numbred among the nobil ringleaders of the spiritualty in this first quarter. *Supplementum Chron. Chron. Eusebio Pelidor. Virgil in the books de inuen. rerum.*

For the fift in this quarter, we may place Gregory the 11. who raigned about the yeare 1371. Seeing hee lying at the point of death, did make a most true confession, declaring himselfe thereby, not much better then an heretike: for after he (like an honest man) had of meere malice banished and cursed all the Florentines, and with a mightie armie, had sought their confusion: and had raised the tenth pennie throughout all Germany, whereby he had caused a great schisme to grow among ỹ people: At last (death ap- *Greg. the 11.* *Naucler.* *The tenth penny in Germany*

approching) he sent for his Cardinalles, and other Prelates, to come to him, and holding the Sacrament in his hand, coniured euery one which were there present, that they should beware from doing those, or other such like things as he had done: forsomuch as her (in place of Gods word, and following of good counsell) had inclined to those, which sought to preferre their own false imaginations and feigned dreames, and thereby had brought the Church to a perfect likelyhood of confusion and ruine, by great debate and Schisme: like, as it did sufficiently appeare after his death. For immediatly did arise the horrible schisme, which the Historiographers doe tearme, The twentie and two Schisme, which continued about fortie yeres.

Iohn the 24. After this followeth in the first place of the first quarter, worthy and an ancient bearer vppe of all vngodlie Heretikes and Epicures, called Iohn the 24. who at the first brought to passe, that Alexander the fift and Pope next before him, by an approoued & faithfull seruice of his Physition (named Daniel de Sancta Sophia)

Sophia) was, with a Romish figge pickt ouer the pearch, to make place for this honest man. After that, hauing assembled and gathered together the Cardinals at Bullin, (by force of armes) compelled thereunto, to the ende they should choose a pope according to his liking: when they had nominated three or foure which did not please his minde, at last he demaunded for himselfe Saint Peters cloake and habit, franckly to bestow it where it pleased him best. But hee put it on himself, and said, Ego-met ipse nunc Papa sum, that is to say, I am now Pope my selfe. Was not this an excellent, orderly, and lawfull election of the holy Ghost.

Baptista Panact. in the 56. sermon.

Peruse the Councell of Constance in the 2. booke of Councels.

Stella.

After this, He was conuicted and prooued in the councell of Constance, an apparant heretike, vngodly knaue, an oppressour of the poore, a persecutour of the righteous, a stay to the wicked, a piller to barterers of benefices, a glasse of dishonestie, a vessel full of all vice: yea a Diuel incarnat, and therefore deposed from his holy apstostolical Romish Seat: beeing conuict with witnesses, that hee had not onely vnlawefully kept company with his brothers sister, many Holy Nonnes,

These are in a manner the proper words of the Councel of *Constance* like as it is set downe in the 2. booke of Cont. in the 1050. leafe. And are touched by al Historiograph.

Nunnes, young maydes, and married wiues, but also like a Captaine and worthie Champion of all Heretikes, did make sale of all manner of Prebendes, Benefices, Churches, and Bishoprickes for his most profit, and bestowed them on young babes, and mistle-begotten bastards. Yea moreouer, hee did himselfe oftentimes sell one Benefice to sundry persons at one time, and made a mocke at all Religions, for that he did not onely condemne Masses, Euensong, the Seauen tydes, the fasting dayes, And abstinence: but had likewise sold Saint Iohns head (which lay in S. Siluesters Cloyster) to the Florentines for fiftie thousand Duccates, if so bee hee had not beene hindered from the same by the Citizens of Rome. And hee sayde openly in the presence of many Prelates and other honest and credible hearers: That after this life, no other was to be looked for: yea he remained vnmooueable in the same: that the soule together with the body did quite die, and that there is no resurrection at all.

Aha Sirs, is not this good stuffe? And yet notwithstanding, this holy Father being accused of more than foure and fiftie such like articles, which were openly read to his face, he answered to each

each of them, sighing very heauely: Alas, I haue committed yet a more haynous offence than this is; namely, for that I haue descended and come downe from the mountaines of Italy, and haue submitted my selfe in Germany vnder the subiection of this councel. Now marke well, if our holy Fathers and Popes, by this example, are not wel instructed, to suffer no councel to be holden out of Italie, in a countrie where they haue neither power nor iurisdiction. In conclusion, this holy father was deposed from his Popedome, notwithstanding he was himself exceeding holy, considering he had canonized Saints, and had entred. S. Brigit in the register of saints. And he was the same which song the high Masse on Christmasse day in the councel of Constance, where the Emperor Sigismond (in manner of his Deacon) did sing the Gospel. Therefore it is great reason, that this place be bequeathed vnto him.

And further, seeing Leo the 7. did freshly follow him in his holy Romish beleefe, he shal also furnish the place folowing with his armes in this quarter. For besides his great gluttonie and incon- Leo the 7.

tinencie for the which he is set forth for a hazrel in Hiſtories: alſo beſides that he depoſed the Duke of Vrbin from his Dukedome, and ioyned the ſame to the Sea of Rome: that he likewiſe did bereaue the Duke of Ferrara of two townes, Mantua and Regium Lepidi: and beſides, the bloodie warres which hee kindled and maintained betwixt the Emperour Charles 5 and Francis King of France: yet hath hee, to an euerlaſting memorie, left this brag of himſelfe, namely, That he eſteemed no more of the life to come, then the foreſaid Iohn: and whatſoeuer is written of Chriſt in the Gospel, he accounted for ieſtes and fables. In conſideration whereof, when Peter Bembus, a learned man, which afterward likewiſe became a Cardinal, did alleadge vnto him a certaine and true place and reaſon out of the Goſpel, hee anſwered laughing: I pray you, what come you now forth with your fables of Chriſt? Inſomuch as he indeede hath earned an honeſt roome amongſt this ſacred company.

This is reha-ſed in the booke which the Nobles of Germanie ſet out, for to be freed from the Councel of Trent. Alſo in *Bolsec* and other Hiſtoriographers.

Clemens the 7. Reade the Pal-quilles of the

At laſt we will conclude theſe eight firſt quarters with Clement the 7. who hath

hath also bin a holy father of the Spiritualtie, most famous and renoumed, by reason of his diuelishnesse, poysoning, treason, and coniuring. For he dispatcht many Cardinals with the Italian trick, to the ende he might possesse their goods and so gather money, wherewithall he might buie the Popely seate, which was resigned vnto him for thirty thousand Duccats. Yet especially it is reported of him, that he (lying on his death bed) said, That now at last, hee should be resolued of that great doubt, whether soules were mortal, or not. So as it may easily bee coniectured hereby, what opinion hée helde touching Christian beléefe, the whole Scripture, and of his owne Religion, which hee manifested directly yet another way. For hauing destitute of money, hee set certaine Apostles of golde to pawne, to get some money by that meanes, and after that did raise an Impost vpon the expedition of Vuls, which hée named, *Pro redemptione Apostolorum*, that is to say, For the redeeming of the Apostles. In respect where of, wee may worthily place him, to

Popes. also the Epitaphes of Clement 8 the booke called Resistances of the works of Christ and the Pope, extant in French.

stop vp the neathermost hole in the bottome of these eight first noble quarters, serving properly for Heretikes and publike blasphemers of GOD: which for armes beare in their shieldes Foxes, Wilde Swyne, Dragons, Sea horses, called in Latine, Hippopotami, Adders, Basiliskes, Snakes, and Spyders: and in their banners the Cities whence they are descended, namely, Rome, Samaria, Dan and Bethel. And for their squiers, Epicurus, Lucian, Arius, Sabellius, Iulian the conductours of reprobates, and other such like.

Armes of the first quarter of holy Popes.

The second eight quarters of this noble and renowmed flocke of Spiritualitie, depend most vpon vnchastitie, whorehunters, breakers of Wedlocke, or adulterers, & Sodomiticall knaues.

The second eight quarters.

Of which, Pope Ioan the ninth, or Iuth is the right mother & most meete ancient bearer. For, as a litter of pigges are farrowed of a fruitfull Sowe, were Priests & Monkes & Wal friers in abundantly sprong from her. And in very deede, shee was inflamed with such a zealous loue towards this holy generation, that she suffred her selfe to be gotten with childe by one of the Cardinals, & was deliuered of a child in

Pope Iuth.

Platina Chronicon Chartonis and other historiographers.

in the midst of the streate, at the midway betwixt the Colosseum & S. Clements chappel, euen as she was deuoutly and stately treading in procession: By the same token, that yet at this day there doth remaine an image of stone hewen out of the earth, and that the Popes in their Processions doe neuer passe that way: fearing lest the like might happen to them also. Nevertheless, for the auoiding of such a chaunce, the holy Romish Church did ordaine two chaires to be hewen of Porphyry stone, where they vsed to sette from vnder, whether the new chosen Pope was vnmished of all his ware. Howbeit that custome is now left, for that they make the matter manifest by acte, & by the number of their bastardes which before hand they doe get.

Lando.

Afterward, they are descended of Lando, who begot Iohn the eleuenth in adultery, & further passed the most part of his life with whores: wherefore he is to occupie the second degree of these quarters.

Patrui Patruus.

And his sonne Iohn the eleuenth may follow his Father in the third degree of this quarter: who, by ỹ shamefull whore Theodora, Regent and Go-

Iohn the 11.

This doth Luitprandus of Pauie in a manner write frō word to word in his 2. booke the 12. and 13. chap.

urneſſe of the Citie of Rome, was firſt forced to vſe fornication with her, & after that, when hee had ſhewed himſelfe willing in the ſame, was firſt created Biſhop of Bullen, after, of Rauenna, and laſtly, made Pope of Rome. Which fell out a ſower ſawce vnto him: for Marozia daughter to the foreſaid Theodora, being alſo a ſubtil ſtrumpet, brought to paſſe by the helpe of her husband Guido Gouernour of Thuſcane, that ſome of his ſouldiers did apprehend him at S. Iohns, in the Pallace of Laterane, in the yéere 928. and there with a cuſhen thwarting his mouth, did pittifully ſmother him.

And this happened, to the ende that this Marozia might further her Sonne Iohn the 12. (whom Pope Sergio the 3. had begotten on her in adultery) to the holy Seat of Rome. Howbeit, that ioy did not continue, forſomuch as he (that ſame yéere) was by a great commotion of the citizens of Rome, depoſed, and Leo the 6. ſet in his place. But this Leo was within ſeuen monethes after, in ỳ yéere 930. poyſoned by Marozia: and further (as men ſuppoſe) Stephanus the 6. who did ſucceed him, was ſerued with the like

like sauce, and sent to the kingdome of Pooles: Insomuch as the foresaid Iohn her sonne did (at last) atchieve the Holy seat againe. Now, this said Marozia had a sonne named Albericus, who perceiuing that he was mightie and feared in the Citie of Rome, did compel the nobilitie and Magistrates of the same by othe, that they, (after the decease of Pope Agapitus who then reigned) should elect and make his sonne Octauian Pope as indeede they did, and hee was called Iohn the 13. who (forsomuch as he was descended of whores & knaues) shewed himselfe no changeling, but declared of what stocke hee came. For hee was so exceedingly giuen to vnchastitie, and filthy lyuing, that hee maintained an open stewes: and being for the same blamed by the Cardinals, from the one he cut off his nose, from the other his hand, and from the third his legges and priuy members. So that of duetie hee is to bee placed in the fourth quarter amongst the noble forefathers of the Spiritualitie. This is the very same, who did vow homage to the Emperour Otto, according to the othe which is registred in

Iohn the 13.

the Decrées. And he likewise crowned the said Emperour. But when Otto had turned his backe, hee toke part against him with his foe, the sonne of Albertus Berengarius. The which when the Emperour understood, hee returned againe towards Rome: And then my Lord the Pope betooke himselfe to his heeles, flying into the wilde woods, and would not by any meanes come in presence of the Emperour, notwithstanding the promises and assurances which were made unto him. Wherefore the Emperour caused a Councel to be gathered, wherein the Pope was complained upon, and accused with these faultes following, to witte: That hee did not reade his drudgerie, that in saying Masse, he did not receiue the Sacrament of the Altar, that hee had made a Deane in a stable, that hee had committed whoredome with two sisters, that hee had made Bishoppes of children, that hee had defiled many young virgins and widdowes, that of S. Johns Pallace at Laterane, he had made an open stewes: that hee had lyen by and had at will, his Fathers concubyne, named Stephana, also a widdow named Rauera, and yet

This whole history with the articles were set downe are rehearsed by the Distorio-graphers. Luitprandus almost throughout his booke.

yet an other called Anna, with a Neece of hers. Besides, that he had bin the occasion of fiers, which sundry times had hapned, that he had broken vp windowes and gates in the night time, that he had offered vp wine to the Deuill and in gaming with dice, had inuocated and besought aide of the Deuil. w many such Popely partes, which were to tedious to repeate. For which causes he was in that councel deposed by the Emperour (with consent of the Prelates;) and in his steede was placed Leo the 8. Yet notwithstanding, after the Emperours departure, the whores of Rome (whom he had his friends) wrought so much with the Nobilitie of Rome, and played their partes so gallantly with great summes of money, and by promising the substance & coyne of the church, that he was yet once againe called to the Seate, and the aforesaide Leo put off. But this soone ripe fruit was so rotten: for he was shortly after, by a man that dwelt without Rome, in the night time thrust through with a dagger, being taken asleeps in bed with his wife:

This is repeated by *Ioh. Marius Nauclerus, Chro. Sigis. Robert. Barn.*

And this was he, who first taught his successours to christen belles, & caused the

the great bell of S. Iohns at Lateran, to be called by his owne name. After whom we may place Paul the second in the 4. degree of this quarter, who first boasted to haue all Gods and mans lawes shut vp in his breast. So as it was no maruel, that he did so carefully pamper the same with ioyllie good cheere, and for the most part, past and spent his time with viewing of old gold, & antique coynes. And further, to studie by al the meanes he could deuise, to make and set out himselfe proper and neate, with al manner of pearles and precious stones: wherein he past all his predecessours. Yea, when he should shew himselfe, he did paint and colour his face with a certaine kind of vernish, and other like trumpery, like to his country women the Curtizans, and Strumpets of Venice, amongst whom he had a long time gone to schole. It was the first likewise, which ordained, That the Cardinalles should haue their close stooles, and pispottes couered ouer with Crimson velvet: which they (euen at this day) doe yet most duely obserue as do sufficiently appeare at the Councell of Trent, whither they caused such

Paul the 2. in this degree.

godly

godly stuffe to be conueighed on their mules amongst other of their most costly and precious iewels.

At last (notwithstanding that he was reputed to be most cunning & famous in the art of witchcraft and coniuring) he could not auoide nor saue himselfe, but the deuil his good master brake his neche, whilest he was practising his vnsufferable Sodomitical filthines, wherin hee often (after the Venecian manner) did accustome himselfe. In consideration whereof, hee must of right be reckoned in the Register of this gentle generation.

After whom (not onely in the Popedome but also in godlife) did follow Sixtus the fourth, who was not himselfe alone addicted to this lothsome Sodomiticall sinne, and to all manner of fleshly desire besides, (whereon hee consumed within the space of two yeeres, the summe of three hundred thousand Ducates) but further gaue licence to all the generation and kindred of the Cardinall of Saint Lucie (who was his huntsman) that they might vse this Sodomiticall filthinesse in the three whottest Monethes of the yeere,

Sixtus the 4.

Iames Ramsius Textor in his booke called Officina.

yére, namely, June, July, and Auguſt. And this the holy man who hath ordeined ſo many feſtiual daies, as S. Frances &c. and of the Preſentatiõ of our Lady. And further hath made the deuout prayer, which beginneth, *Aue ſanctiſſima Maria mater Dei, Regina cœli, &c* giuing 1 thouſand yéres remiſſion out of Purgatorie, to whom ſoeuer doth ſay þ ſame before ther image. Yea he hath alſo made a Saint of S. Bonauentura: wherefore it is good reaſon, that hée ſhould likewiſe furniſh a place amongſt the company of our Saints.

Innocent the 8. Immediatly after this, followed Innocent the 8. who had but eight baſtard ſonnes, and as many daughters: which he foſtered and brought vp al very highly, according to his offspring. Yet for ſo much as he was of no great diſcent, and that it is but of ſmall eſtimation with Popes, to haue baſtardes, we will let him ſlip for ſuch as he is.

Iulius the 3. And place Iulius the 3. in the ſeuenth degrée of this quarter, who did not only abuſe himſelfe with ſtrumpets, but alſo kept namefeſtly a young knaue called Innocent, to his filthie, vnnaturall & vn-

The memory of theſe two Popes is yet freſh, that the

chaſt

chast Sodomiticall vse: yea and did often boast himselfe thereof: and when he was chosen Pope, he did giue vnto the said boy, as a reward for his beastlynesse, his Cardinalles hat, with his surname and armes: So that afterwardes he was alwayes named by the Popes syrname, and yet is so called, namely Cardinalin de monte, that is to say, The little Cardinal of Monte.

prancks which be here rehearsed, are known to each.

Lastly we will place Pope Pius the 4. (now last ouerpassed) in the viii. degree of this quarter: of whom our Priests, Bishops, & Prelates are for ẏ most part sprong vp and proceeded. This good holy father, when he iournied through Bullin towards Rome, at what time the Scate was voide, he fained himselfe very weake & sickly, hoping therby to win the Cardinalles vnto him, & that they would choose him, vpon hope, hee would not tary long by it. And when this fetch would not serue his turne, he sought another way: for being in the Conclaui, which is, the closet of Cardinalles, hee did glosse with the Cardinall of Trent, as though he would permit in religion many things to the Germans, as namely,

Pius the 4.

The

The whole exercise of the Sacrament, & the libertie of wedlocke for Priests. But when he perceiued that the Cardinalles were greatly offended hereat, and that al this did not further, but rather hinder his intent, he proceeded further, & did by gifts & faire promises, buie their voices: And at the same time got for a Deuorbe of the Pasquil: *Impius es tu, Pater tuus latro est, Mater tua meretrix, quomodo huc intrâsti?* that is to say, Thou art an Infidel, thy father is a murtherer, and thy mother a whore, how camest thou hither?

For which occasion, to fetch out this shamefull staine of infidell, he would be called Pius, that is to say, Godly. But to fall to our purpose, hée loued not onely the strumpets and curtezans of Rome exceedingly, but also the maried wiues. Insomuch as in the later dayes and vttermost time of his age, besides an open and manifest Curtezan or whore, he kept and maintained also, the wife of a certain Gentleman of Rome, named Petrucio Capizucchi, and most commonly did eate Oysters and soudyles, & did drinke vnto them a very strong wine called Mangeguerra to reuiue and prouoke his

fleshly

fleshly lust.

And when all would not helpe, insomuch as his Curtezan did openly deride him, as an impotent Sewter, and that shé esteemed more of the foresaid little Cardinal de Monte, hée caused her to be throwne in a stinking dungeon: yet afterwardes, of méere pitie and loue did let her frée againe, and hauing tired himselfe on her, in his vnaturall lust, & further being desirous to solace himselfe in bedde with the foresaid Gentlewoman, did one night eate so many Snailes, and dranke so much of the foresaide wine called Mangoguerra, thereby hauing recouered a freshe youth, that he got to bedde with her: from whence hée neuer rose, but was borne with his héeles forwardes vnder the gréene coueringes. Whereupon an Epitaph was grauen on his graue, as followeth.

Le Donne, Lumagi, & Mangaiguerra.
M'hanno leuato dalla Sedia, & posto in terra.

That is to say.

Women, Snailes, and Mangaiguerra braue,
From stately seat, haue brought me in graue.

Hée

He shall then (as of duty to him appertaining) shut vp the second eight degrée, forsomuch as hee had aduentured his life in the danger of whorish & most filthy incontinencie & thereby hath purchased an euerlasting name amongst his noble predecessours of the Clergie: who (most triumphantly) beare in their armes, Buckes, Bulles, Beares, Leopards, Harpies, Sowes, Mares, & salt Bitches: and in their banners, the Cities of Rome, Sodom and Gomorra: of whence their noble race is procéded: & for their Squiers they haue, Ammon, Absolon, Sardanapalus, and Heliogabalus.

Armes of the second quarter of holy Popes.

Now followeth the 3. eight degrées, from whence the sacred stock of the spiritualitie is sprong vp: and these proue most of grédie couetous persons, & ranening bloodhoundes, which haue purchased the Seate with money & bribes: and further haue stirred vp great commotions and troubles, and shed much blood. Therefore they weare in their armes Lions, Wolues, Crocodiles, Tigers, Eagles, Griffons, Hawkes and Rauens, and haue for their Squiers Cain, Nemrod, Esau, Nero, and other such like. Harpy in their

The third eight degrees.

their banners, they beare the Citties of Rome and Edom.

The first of these Noble personages, may be Pope Formosus, (who reigned about the yeere 893.) together with his aduersaries, who haue brought such dissentions and discordes in Christendom that in many yeeres after coulde not be appeased. For the enuie which the one bare to the other, was so monstrous & vnnaturall, that Stephanus the 6. caused ÿ dead body of Formosus to be taken out of his graue, and congregating a councell for the same, did first command him to be cloathed with a Popely habit, and after stripte him of that, clothing him with lay apparrel and after cutting two of his fingers frō his right hand, caused them to be throwne into the riuer of Tiber, & then buried him as one of the vulgar and vnlearned sort: & caused all his ordinances to be void and of no effect. To the contrary whereof Romanus the successor of Stephanus, did establish & allow againe all his actes and ordinances, and made those which Stephanus had enacted to be frustrate and of no force.

Stephanus the sixt.

Naue lerus.

Whom also in this case Pope Theo-

dore the second did follow, establishing al those which Formosius had ordained to beare charge. The same also did (though not without great stirre and commotion) Iohn the tenth who did succéede him and did not onely dissanull all the Actes and statutes of Stephanus, but farther caused them in a common and vulgar Councel to be burnt. After whom did presently follow Benedict the 4. and after Benedict, Leo the 5. After the which Leo followed Pope Christopher, whom we may of right, place in the second degrée of this third quarter, forsomuch as he did imprisō those, which had received any preferment of the foresaid Benedict the 4. & obtained the seate perforce: so as pore Leo through sorrow dyed. But this great vngratefulnes of ẏ foresaid Christopher was worthily repaid: for Sergius the 3. a notorious whorehunter (as was signified before) did apprehend him there also, & first kept him in a Cloister, afterwarde in a common gaole, where pittifully he ended his miserable dayes. And this is the same Sergius, who yet once againe commaunded the foresayde body of Pope Formosius to be digged

Mare historia, & Nauclerus.

Mare historiar. Robert. Barnes. Chron. Sigisb.

Christopher.

Sergius. 3.

In the 3. degree of the second quarter Sup. Chron.

ged out of his graue, and most inhumanely to be beheadded, & his other three fingers to be cut off, and so did throw the body into the Riuer of Tyber: yet notwithstanding was it (in the the time of Anastasius the third) fisht out againe: and beeing in S. Peters Church, honestly buryed, was by the Images & wodden Idols (through a speciall miracle nodded vnto, and bid welcome: if historyes doe not lie. But that is a small fault: Once we wil make this good man Sergius quarter master in this third degree, considering that of so worthy a fellow, all other Popes, and the whole Clergie are growen like maggots of a rotten Cheese.

Pope Formasus beheaded.

For the fourth in this quarter we may chose Pope Boniface the 7. who hauing atchiued the seate by vnlawfull meanes, began to perceiue that hee was not well thought of, nor assured at Rome. And therfore, he got him packing to Constantinople: but forgot not priuily to steale and take with him, all the costely iewels & treasures of the Churches. Wherof (within eight moneths after hee was abãdoned) he had made a great Masse of

Boniface the 7

This history is rehearsed by Nauclerus, Rob. Barns, & Cura. Abbas.

monie, wherewithall he wrought so wilie, and blinded the eyes of all the Romanes, in such sort, as they perceiuing no more his wickednes and naughtie dealings, did receiue him againe, and permitted themselues with the shine and brightnesse of the Golde to be blinded: so as he found meanes to apprehend as prisoner Pope Iohn the 15. who was placed in his roome, and hauing put out both his eyes, did famish him (in prison) to death, and so got the gouernment into him againe: Howbeit he inioyed not long, for beeing shortly after ouertaken with a suddain death, was by the common people trailed alongst the streetes, being thrust through with speares and bodkins, and at last buried like vnto a lay and common man.

Pope Iohn his eyes put out.

Boniface the viii. his death.

Benedict the 8. vpon a blacke horse.

Here may now follow Benedict the eight, who may set out this quarter with his armes: of whom the Historyes do agree in one, that after his death he appeared to a Bishop in a fearefull shape, sitting vpon a blacke horse: and when the Bishop had demaunded of him: Art not thou Pope Benedict, who is departed this world? He answeared: I am verely the subtile and miserable Benedict. But how then standeth

*Fasciculus temporum, and other Historiographers

standeth the case with you, good holy father (quoth the Bishop?) Whereunto he answered I am most pittifully tormented and martyred: notwithstanding the mercie of God is not quite shut from mee, if so be I may be holpen with Prayers, Masses and Almesdeedes: and therefore shalt thou goe to Iohn my successor, and tell him that in such a coffer or chest, hee shall finde a great summe of Monie, which hee must distribute to the poore: for whatsoeuer was giuen for mee before, will not helpe, because it was stollen and euill gotten goods. Whereupon the Bishop, hauing done his message, did forsake his Bishoprike, and placed himselfe in a Cloyster. But whether this be true, or whether it be a lye, or that the Diuell or some fiend appeared in likenesse of the Pope, I refer it to the Doctours of Louen to iudge. Once, forsomuch as all Historiographers doe witnesse a like, it is manifest, that hee, as well as his predecessors and successors, did gather the most part of their substance with roning and stealing, and heaped the same by vngodly meanes: wherefore it is reason, that he be also allowed a rome in the third quarter.

Clement the 4

The firſt place in this quarter we may bequeath to Clement the 4. who could finde out moſt notable meanes to fetch in money & goods. For being crowned Pope, he ſent for Charles the French kings brother, and made him chiefe counſellour and Generall ouer the Cittie of Rome: & further cauſed him to be crowned by his Cardinals king of Ieruſalem and Sicil: yet vpon condition, that he ſhould by vow, plight himſelfe to pay yerely to the Church of Rome, fortie thouſand crownes of gold, & ſhould not at any time accept ỹ dominion of Rome at the hands of the Almains, although it were proffered vnto him. And after that, in the yere 1267. when Conradinus the right & naturall king of Sicil, being fled out of the fielde, and from the diſcomfiture which he had receiued of Charles, was deliuered into his hands, the Pope wrought ſo much by his practiſes, that he was at Naples together with Frederike Duke of the Eaſt Countrie, and others more, againſt all right and reaſon, moſt lamentably beheadded. Beſide this, he was ỹ cauſe of the x. peny, leuied throughout all Germanie, and baniſhed Iohn Teu-

Nauler, Carion.

Tenth penny.

tonicus

tonicus because he had bent himselfe against it. In summe, seeing hee could finde such meanes to catch Coyne, it is meete that he helpe to furnish this third part with his armes & valiant actes.

Further in the seuenth degree of this quarter, may we place Eugenius the 4. of whom all Popes and Cardinalles, Bishops and Prelates and the whole Spiritualtie, are as of a fruitfull stock sprung forth: Notwithstanding, that hee was at first driuen out of Rome by the Citizens, as one who set all things in debate, and was with stones and darts driuen through Tyber, and so hunted out of the towne. And after that, was lawfully and often summoned by the Councell of Basill, to appeare, being complained on for a mutiner and a stirrer of sedition, for a bloodthirsty and wicked man, and for a persecutour of the spiritualtie. And when he would not appeare, for feare least it might haue happened to him, as it did not long before in the councel of Constance, vnto Iohn the 23. he was at last lawfully & iustly deposed and banished. Yet this notwithstanding at ỹ last, by force of armes, with the

Eugenius the fourth.

Search the councel of Basil.

ayde of the Dolphin of France, (who afterwards was called Lodowick, the eleuenth) he recouered his Seate againe, after that he had disturbed the Counsell of Basill and had rayſed a great tumulte and ſchiſme, the which continued more then xiiii.or xv.yéares after.

Iulius the 2. Laſtly, for the Lock of this quarter, cannot be founde any more fit then Iulius the ſecond, of whom is written, That he threw Saint Peters key into the riuer of Tiber, proteſting that (thenceforth) he would vſe and helpe himſelfe with Saint Paules ſword. And in very déede he paſſed his whole time of Popedome with warres, and effuſion of blood: For albeit ỳ he was marueilouſly addicted to drunkennelle and to other fleſhly filthineſſe, and eſpecially to the Sodomiticall incontinencie, like as appeared by two noble Children which the Quéene of France had ſent to Rome by the Cardinall of Nantes, which did further this good holy father in his beaſtly appetites: yet beſides this he had no greater pleaſure in the worlde, then in warres. For proofe whereof, it is to bée reade in all Chronicles, that he (within the ſpace of

seuen yéeres) had brought about two hũ
dreth thousãd persons to their end. And
therefore it is good right and reason, that
he with his armes shut vp this quarter.

We might ouer & aboue haue brought
in this quarter, many other Popes and
holy fathers of the Clergie, who main-
tained the cõtrarie part against the Em
perours, with great cõmotions, warres
and bloodshed. Like as haue bene Grego-
rie the seuenth, Victor the third, Vrban the
thirde, and Paschal the second, against
Henry the fourth: Gelasius the second, and
Calixtus the second, against Henrie the
the fift: Adrian the fourth, and Alexander
the third, against Frederike Barbarossa,
which was also troden vpon with feete
by Alexander: Honorius the third, Gregorie
the ninth, & Innocent the fourth against
Philippe the brother of Frederike, and a-
gainst Fredericke the second the first Frede
rickes sonne, & against Conrade the sonne
of Frederike the second: And Clemens the
fourth against Conradine king of Naples
& sonne of Conrade. Insomuch as they
handled the matter so roughly, that after
William Duke of Holland, the Dominion
of Rome was for the space of xvii. yéeres
without

without an Emperour, vntill that Rodolphus of Hasburg was elected for Emperour: who for that cause would not come there, taking example (as he said) by the Foxe, whereof Aesope maketh mention in his Fables: who being sent for by the diseased Lion, to visit him in his sicknes, like as other beastes had done, made aunswere, That the foote-steppes did fray him, which were all bent towards him, but there were none which returned againe.

We might then (say I) rehearse all such worthy champiõs and holy fathers, and insert them in this quarter, which haue so wilfully breathed against Emperours & Gods annointed. But forsomuch as our intẽt is not to repeat euery Popes history, but only to manifest the noble progenie of the holy and reuerend Clergie: And that each may very well know, that in the register of kindred we cannot number further than 32. degrées, to shew a noble discent, the rather for y we haue briefly touched such Popes & their feates, where any mentiõ hath bin made of them: Therefore do we referre the reader in this behalf, to the Historio-

graphers,

graphers, and prosecute our last 8. quarters of the Papistical discent, with their shutchions, banners, and quarter masters, in due and decent order.

The fourth and last 8. quarters.

So then, doe these eight last quarters depend vpon Coniurers, Nicromācers, poisoners, & other such like, which work with the diuell and his craft: and weare for their armes Owles, Howlets, Battes, Kites, Crowes, Blackdags, and diuels clawes. For their squiers do I know none more mete than the diuell himselfe, whom in their coniuration they inuocate, and cal vpon, except they would haue Simon and Elymas the cōiurers: In like manner, and for their banners, can they not finde more fitter citties, than Rome, Babilon, & Aegypt frō whence their Gentilitie hath taken roote: forsomuch as they haue alwayes bin replenished with such diuelliones: except they wil haue hell it selfe, where their first father ỳ diuell long since hath farried and prepared their places.

Armes of the 4 quarters of the holy Popes.

Now then, in the first commeth our Sylvester the second forth as foremā, who was Pope about ỳ yeere 998. This was first a Monke, at Fluena (vnder the dominion of Orleans named Gerbertus,) and after

Sylvester the 2. the coniurer.

after that, being remoued to Ciuill in Spaine, to studie and applie his booke, got a Master who was skilfull and of great experience in this arte, and by the ayde of his maisters daughter, with whom he was very familiar, did steale one of his especiall and chiefe bookes in that art, and got him packing therewithall, without saying farewell. And to the ende he should not be trapt in his theuerie, he did bequeath the Diuel his soule, with a solemne othe: alwayes prouided, that he might returne into France, & be prosperous in his attempts. After that, he became a Scholemaster, and further maister to Othonis the third, and to Robert Hugon Capets sonne, and to Lotharius, by whose ayde he was made Archbishop of Rhenes: howbeit, Benedict the seuenth, deposed him as an Heretike and Coniurer. Yet after that, by the helpe of Othonis the third: whom hee had taught his art, he became Bishop of Rauenna, and at last, to be short, Pope of Rome: & made with his maister the deuill a compact, that he should liue so long, till he sayde Masse at Hierusalem, supposing that the same would neuer haue happened. But the

Platina and all other histories.

the maister deceiued the scholer: For in the citie of Rome was a Chappel, which was called Ierusalem, in the Church of the holy Crosse, and saying Masse there, he waxed sicke, and perceiued the diuels coming for him to their feast. And hereupon the Historiographers declare, that he became penitent, and confessed openly his offences, commanding that his dead carcase should be throwen vpon a carre and the oxen permitted to draw it, whither they would: so the oxen drew the carre before Saint Iohns Church at Lateran, where he lies buried: and it is sayde that he wrought many miracles there. Yea, this is to be seene before the same church pictured very brauely in a table. And therefore this holy Syluester shal occupie the first place in this last quarter, forsomuch as of him are proceeded all other hellish fathers, which with their plaguie spiritualtie haue possessed and replenished the world.

After this may follow Iohn the 19. who likewise had friendly and familiar conference with Robin goodfellow, like as had ben taught him in the schoole of the forsaid Syluester, and with the ayde of

Iohn the 19. This is written by *Benno* the Cart in all, and *Blondus* the Historiographers.

of his master the diuell, got the Popely triple-crowne on his head, about the yeare 1005. but possessed it but 5. moneths. And after, went to catch Poles, proceeding forwards to view his masters Paygame in Purgatory, or thereabout Yet in that short time, he did great good: For he confirmed All soules day, which then was newly inuented and first registred in Clunie Abbie by Odilius. I suppose he knew before, ỳ he should shortly after, go visit the soules in Purgatorie, & helpe them there to celebrate their feast.

Robert. Barns, & Suppl. Chron.

Benedict the 9.

The third place wee cannot by right attribute to any sooner, then to Benedict the ninth, who before being called Theophilactus, had lien at studie together with one Laurentius, Archpriest in the schole of the foresayd Gisbertus (who after was called Sylvester the second) and was faithfully instructed in his worthy science, whereby he atchieued the Popely Seate, and farre surpassed his Vncle Benedict the 8. (who had reigned not long before him) in all subtiltie and craftie dealings, like as histories make mention. Hee reigned in the dayes of Conrad the second, and Henry the third. And after being

being departed this life, appeared to an Heremit, in the likeneſſe of an horrible & vnnaturall beaſt, hauing head and taple like an Aſſe, and the reſt of his body like a Beare. And being known of the Heremite, and demanded what the ſame ſignified, made anſwere, that he ought not to marueil thereat, conſidering that by Gods iuſt iudgement he was perpetually condēned to the ſame, as one who after a beaſtly manner had liued without faith, & beleefe, without reaſon and law in this world. Like as by all credible hiſtories is vniuerſally declared: & therefore was in his life time cōplained vpon for many ſhamefull actes which he had cōmitted. And in the thirteenth yeere of his Popedome was baniſhed: Sylueſter the third being choſen in his roome, who alſo was depoſed within nine and fortie dayes after, as an vnlearned man. And the foreſaid Benedict put in againe, who within a while after was put forth againe, and Gregorie the firſt taken in his ſtéed. Howbeit ſome hiſtoriographers will ſay, that he was not depoſed the ſecond time, but did of méere couetouſneſſe for ready monie ſell his title vnto

This hyſtorie is rehearſed in *Supplem. Chron. Marc hiſtoriarum Faſciculus Temp.* and others.

Iohan. Marius, Faſciculus Temporum.

Iohan. Marius, and *Marc hiſtoriarum.*

Robertus Barnes & Naucleruus.

Gratianus.

Supplem. Chro. Robertus Barnes.

Damasus the 2

vnto the said Gregorie. In fine, this is the effect, That there were the same time three Popes at Rome: namely Benedict Syluester and Gregorie, who did al at once draw for the longest cut, and drew so long, till the fourth named Gratian did arise, who had likewise gone to schoole wt Syluester the second, and played his part so neately, that he bought all their three partes, and became Pope himself. How be it, that he, like a Simoniake, that is, one which was crept in with coine, was first by the Spiritualtie of Rome, and after by the Emperour Henry in a generall Councell deposed, and one promoted to his place, called Sindegerus, who (after that) would be called Clemens the second But he likewise made the matter short: for nine moneths after stept Damasus the second in place, hauing poysoned the other: and scaled the Romish Seate him selfe without a ladder, that is, without election of the commonaltie, or helpe of the Clergie. Wherefore we may allow him the fourth degree of this last quarter: considering that in those dayes the most part of Popes and other Prelates were addicted to sorcerie and poysoning.

with

with other vnelish deuises: whereof histories doe sufficiently witnesse, & make mention at large.

The fift place (by all reason) doth belong to Gregorie the seuenth, which before was named Hildebrand, who (as histories declare) did temper his Triacle so wel, that as good as fiue or sixe Popes were by the Italian Drамme brought to their baine, to the ende he might finde a ready beaten and troden pathe to their place: yea he was also a schooler of the forenamed Syluester. Forsomuch as Syluester (as hath bin shewed) did instruct Laurence the Archpriest, and Theophilactus (who after was called Benedict the ninth,) and Laurence did teach this Hildebrand, who therby attained to the holy Seate. And notwithstanding that first in a Councell holden at Worms, he was for a Coniurer and craftie villain, who by policie had obtained the Popedome, and also after that, in a councel holden in the citie of Brixne by many Nobles and Bishops, and lastly in a councell at Mentz as a Simoniake, or a merchant of Benefices, and a seditious mutiner, deposed from his seate: being accused & lawfully

Fasc. temp.

charged, that he stilie, and with briberis crept into the same, and had brought all Christendome into a commotion sowen discord on all sides, did maintaine and receiue vnder his tuition, al Periurers, Murtherers, Church spoylers, Villains Thèues, and such as by fire consumed true mens substãces: like as afterward himselfe (lying on his death bed) did confesse. Yet, all this notwithstanding, he wrought so much with helpe of his master whom he serued, that he againe (like to a cat) did clamber on his seat, and did worke all the spight and hurt which he could deuise vnto the Emperour Henrie the fourth, suborning certaine persons, some with treason, some with poyson, & some with other treacherie and subtile deuises, to procure his ende. And the better to atchiue his intent, did commonly beare in his bosome a booke of Necromãcie. Yea his Secretary Iohn the Bishop of Porma, did testifie in a publike sermõ, that he had committed such faultes, wherby he deserued to be burnt quick: foysomuch as he had throwne the holy sacrament into the fire, in his coniurie, to the ende he might haue knowledge from the diuell,

This declareth the Cardinall Bonus, who lined in those dayes.

diuell, of his good fortune and succession against the Emperour Henrie. And this is the holy man which did forbid Priests, and the rest of the Clergie, to marrie wiues: yea, that none should be receiued in any office pertaining to the church, except first hee were sworne to liue chast and vndefiled, that is, without a married wife. He also did forbid all Christen people, on the Saturdayes, and all Monkes for euer to eate flesh. Likewise, he did separate Azo the Gouernour of Essen from his wife the Dutches of Matildo, vnder pretence that they were a kinne within the fourth degree: but in very deede, it was because hee would haue the woman at his pleasure: like as all histories do witnesse, that she had great familiaritie, friendly conference, and continuall conuersation with him.

Marian. Scotus.

Cap. qua. I. dies Sabb. de consecr. dist. 5. Ca. um. de con. dist. 5.

Platina. Nauclet. Abb. Vrs.

What say you then, was not this fellow holy inough, to occupie the fifth place in this noble quarter?

Go to then, after him may follow in this quarter Iohn 21. (who reigned in ye yeere 1276.) for that he did glue such credit to his knowledge of Geometrie, and to the Geometricians or star Prophets, that hee spared not to say, That by the same hee was assured to liue a long

Iohn the 21.

time. What hée deceiued none more than himselfe. For hée continued but eight monethes in his Popedome, being suddainly slaine in the cittie of Viterben, by the falling of a chamber, which hée had caused there to bée built: so as it is manifest, that this was one of the Diuels prankes, who had assured him so finely of a long life.

Alexander the 6. Now for to furnish the seuenth part of this last quarter, wée can find none more fit than Alexander the first, who before was named Rodorike Borgia: and being Cardinal, sought by all meanes possible, to ware Pope: finding in the ende no way more commodious to atchiue the same, than by framing himselfe to the studie and exercise of Nicromancie or black science: which art he most diligently did applie, and there by examined the diuels, whether they would willingly and without grudging, preferre him to the Popely crowne. Wherunto they presently consented, with condition, that hée should be sworne to be subiect & seruiceable in al matters vnto them: wherunto with right good will hée also did condescend: assuring onely, that when this

this compact should be confirmed, the diuell should not appeare in any fearefull likenesse, to demaund the accomplishment of his othe, but should shewe himselfe in the habit & semblance of a Protonotarie. The diuell (who could not haue wished a better vizard) was soone intreated to shew him that pleasure. So it fortuned on a time, that the Cardinall did walke in the ancient citie of Rome, to the mount called Monte Camillo, and drew himselfe aside in a sommer parler, or place of pleasure, where biding alone, his lord ỹ Protonotarie came also treading in, in the similitude of a comely middleaged man, seemely apparelled with the habit of a priest. And hauing taken the oth of the Cardinall according to his wish and prescribing, did assure him to become Pope: and that agreed very friendly vpō the time wherin Borgia should raigne as Pope, to witte, 1108. In fine Borgia was made Pope, & gaue himselfe throughly to all maner of pleasure and desire of his flesh. He lay with his owne daughter named Lucretia ỹ neuertheless was vsed in like case the same time by his sonne her owne bro-

ther, called Valentin Borgia: insomuch as of his daughter hee did not onely make his bride, but also his daughter in law, like as her Epitaph (extãt on her graue) doth expresly declare. He caused likewise the good man Hieronymus Sauonarola to be burnt at Florence, because he did boldly preach against his wicked life and doctrine. Besides this, he did couenant and agree with the Marranes, which is, with the reuolted Christians. Yet further after he had committed many murthers, as well with his owne handes, as also through the meanes of his aforesaid son Valentin, who had raised a commotion through all Italy, and had brought Iacobus Caietanus, the Cardinall of Siena, and the Abbate Alluiano, with many other more, to their end. He would at last a banket (which very liberally he had prepared) haue poysoned a Cardinall. So it chaunced, that through mistaking the one bottell for the other, he which filled the drinke, did serue the poyson to the Pope himself: insomuch as he therewith did swell, and became exceeding sicke. The while now, that good counsell with him was deare and farre to seeke,

seeke, he sent one of his most trustie ser-
uantes called Modena, into a study ioy-
ning nert to a chamber where hee lay
in bedde, to fetche a greate golden booke
of Necromancie, which he had alwayes
most carefully kept amongst his costly
and chiefest iewels. And as the aforesaid
seruant was entring into the studie, he
sawe the aforenamed Protonotarie sit-
ting in the Popely habit, who did so wel
resemble his master in all respectes, as
if it had bin himselfe. Whereat beeing
greatly frighted, and in a manner halfe
dead through feare, did retire backe, vn-
till his master the Pope had reuiued
him againe: and then aduenturing the
second time to enter the studie, was ask-
ed of the Diuell, what hee had there
to doe? who answered that the Pope
had sent him for a booke. Then roared
the Diuell with a terrible noyse, and
cryed out: I am Pope my selfe: where-
with hee vanished away. After the
which time, the Pope began to hasten
toward his end. Yet a little before his
death, did his master appeare once more
in likenesse of a Poste or Pursuant, and
hauing had long conference a longer

discourse with him, did teach him his Arithmetick, or his table of numbring, effectually giuing him to vnderstand, that eleuen and eight did signifie eleuen yéeres & eight dayes, and not nineténe yéeres, so as the Pope had reckoned without his host. And then with a filthie stinck he departed from my Lord the Pope, who immediatly after followed, and with his faithfull masters departed this world into the Popes heauen. Now sáing his Requiem is a singing, we will afford him this seuenth place in the last quarter.

The last and best, which may not only conclude the fourth quarter, but also shut and seale vp the whole register of kinreds with his noble armes & Popely actes, is Paul the third, whose high renounced and noble feates do shew themselues partly in all the foure quarters: for he is at first, a kinne to the fathers of the first quarter, insomuch as he was, all his life time, a notable Epicure: openly skoffing at Christ the sonne of God, and estéeming the word of God for a vaine fable. Like as they do sufficiently know, which in his time haue frequented and

Paul the 3.

bárne

borne at Rome.

After that, he is a sinne likewise to those of the second eight quarters, forsomuch as hee was not simply a whoremonger, but besides the women which he defiled being the Popes Legat, was by his kinseman Nicholas Querceo, taken with the manner, whereas he being a bed with his owne Cosine Germane, Laura Fernesia wife to the said Nicholas, was for the said cause, by him thrust with a dagger into his body, whereof he bore the scarre to his graue. Yea he did lye with his owne daughter Constantia: and to the ende he might the more safely doe the same, did poyson her husband named Bozza Sforza. He had also a sonne called Peter Aloysius, who knew very well how to follow his fathers footesteppes. For besides innumerable shameles and most detestable crymes, which would be to tedious to repeat, he did perforce ranish the Bishoppe of Panes, and misused him, with helpe of his seruants, to the satisfying of his most horrible Sodomiticall lechery, wherof the good Bishoppe (through sorrow & anguish of heart) dyed: which notwithstanding, the good

Laura Fernesia.

Constantia.

Peter Aloysius.

sonne

sonne got of the holy father for a reward of his good deede an Earledome of fortie thousand Duccates a yeere. But what maruell is it, that he forbore and maintained his sonne in such a dishonest and detestable life, seeing himselfe through the whoredome of his sister Iulia Farnesia, which she had committed with Pope Alexander the first, was called to be one of the colledge & fellowship of Cardinalls: For asmuch as shee did threaten to forsake the Pope, vnlesse he would bestow on her brother a Cardinals Hat. After this he doth claime kinred of the third & quarters: considering he kept open shop or market of all maner of benefices and merchandize. For being by Pope Clement (who lay at Rome as prisoner in the palace called Castra de Sancto Angelo) sent of an Embassage to the Emperour Charles, would not take it vpon him, but that the pope must first prefer his young Nephew to the bishoprike of Parma, who was but a child of 12. yeeres olde: & afterwards being Pope, did giue all or most part of his treasure, pertaining vnto the Churches, vnto his frinds & kinsfolkes, as wel women as men: yea sold fro the

Iulia Farnesia.

Duke

Duke of Ferrara two townes called Modena and Rhegium. He alienated also Parma and Plasancia and gaue them to his friends. He was not abashed to raise all manner of strange impostes & taxes, and to demand of his subiects 3000. duccates a yeere, and besides that sometimes the tenthes, sometimes the one halfe of their fruites, to gnaw the common people to the very bones, & gather mony frō all quarters & corners. And further touching bloodthristines & murther, therein he was a Doctor, long before he got the Cardinals hat on his hed: for in ye daies of pope Innocēt, he was throwne into Bocardo for two murthers by him committed, & for poisoning his own mother and Nephew: insomuch as he hath also deserued a place in this 4. and last quarter: cōsidering he was so skilful in tempering an Italian figg, that he did not spare his own natural mother: Yea, after ye he did bring his owne sister to her bowe, who otherwise was none of ye holiest. Besides this, he was a necessary & coward companion in Necromancy & diuilish actes: as appeared by his indeuor and diligēce in preferring (so much as in him lay) all those

Murthers committed by Pope Iulie.

those of the same science, to wit, Cesar, Marcellus, Gamricius the Portingal, and other more his approued friends and fellow students. To conclude, he is the very same, with whom wee neede to fil vp this beade-rowle, & to bring theis xxvii. noble degrées vnto one notable stock & graft, from which all our holy Clergie, all out triple crowned Popes, all blood Cardinals, all mytred Bishops, all mytre Abbattes, fat Curates, hooded Monkes, idle Chanons, Masse priests, chaunt Clarkes, fysting Nunnes: In fine, all the shauen sorte are proceeded and sprung vp, and further, haue filled the Earth, as with a shape of Grashoppers.

The iiii. Chapter.

Declaring that the lewd & wicked life of priests cannot be a let to the administration of their Sacraments. And herein is treated the bribery and shopping of benefices vsed in the holy Church of Rome.

Seeing then, that our Cleargie is descended of so high, holy, renowned, noble, and right honourable stock, of all sides: that they can shew and declare all the armes and banners of their predecessors

sors, so exactly and perfectly: wherefore then should they not (as of right to them appertaineth) possesse their fathers rēts and reuenewes, and inioy all the Priuiledges which of olde are bequeathed & giuen vnto them: and which (many hundreth yéeres agoe) they haue alwayes vsed? Good reason then, that they should after the auncient accustomed manner, of their olde mother the holy Romish Apostolicall and Catholike Church, inuocate and call for helpe of their olde Fathers, whensoeuer any heauines or trouble doth séeme any way to come vpon them. And especially in this, that our M. Gentian doth héere diligētly treate vpon, to wit, that the wicked and lewde life of Priests cannot staine or disgrace the commendable & worthy order of their admission to be Priest. And it is indéede true, for else the matter wold cotten but il fauouredly with our louing mother ẏ holy Church: for to the ende I néede not rehearse euery seuerall part, wée haue heard aboue, that the decrées do mention: If any Pope or other religious person, do with Simonie, that is to say, with gifts or bribery, with affection or friendship,

Looke before, the 5. Chap. of the first part.

friendship, or with any other vndecent mean, obtaine a benefice, liuing, or other spirituall stipend, the same shall not only be banished & accursed, but beside all whatsoeuer he doth, or ordaine, shall be accounted without force, voide, and of none effect. And all Priests and those of the Clergie placed & appointed by him, shall likewise be banished and excommunicated with him. Now helpe god Lady of Walsingham: for is it possible to finde one amongst ten thousand, which can get his benefice otherwise, then by such prettie practises & cunning sleights I referre that to the worshipfull Abbot of S. Bauen at Gaunt, and to the Secretary Argenterus, and to Morrillion the Cardinall of Granduceile, his brokers, which were wont to be called the A. B. C. of benefices (because he had so many benefices, as there are letters in the crisse crosse row) I refer it (I say) to their consciences, if perhaps there is any conscience at all left in them. They know how indulgences & aduonsons of benefices were wont to be delt withal. They know also what subtile practises that the good Cardinall Granduceile hath

Vigilius, A
Argenterus B
Morrillion, C

brought

brought vs in the lowe Countries, to scumme the best fat from our pots, with the scummer of indulgences, and shere the sheepe where others shears the Hogges. I reserre me also to the Notaryes, Bul writers, Regesters, & secretaryes of the Romish Court: they know what notable gaine they yeerely put vp by their bores for all the Pardons, dispensiues, expectatiues, Priuiledges, Buls, new prouises, vocatoryes, commendations, absolutions, dispensations for to compasse three, soure, or ten benefices at once, for Protonotariships, promotions of Chaplaines, conseruatories, Reuocatoryes, Reductions, Exemptions and other such like paultrie more, which we haue rehearsed before.

But I pray you, was there euer any Pope, which obtained this place otherwise, then by giftes or bribes, or with open force and armed hand? That appeareth sufficiently by the horible Schismes, contentions, murthers, and wars, wherwith histories are so throughly replenished, that it is wonderful. Mentioning at last of 22. manifest schismes, wherein were somtimes two, somtimes

Peruse Iohn Marius, and other Historiographers.

three

thre, yea foure Popes at once, each contending most stifly against the other to winne the Bell: and that continued sometimes thre or foure, sometimes ten or twentie, yea, sometimes thirtie and fortie yeres.

Pius the 4. But I omit all the rest, onely calling to minde the late passed Pope Pius the 4. Hath not he openly on a time with redy monie, an other time by faire promises, bought the voice of Cardinall Carafa, and his adherentes (which alwayes held the contrary part against the Farneses, and Mantuans) Did not he promise the sayd Cardinall a Pension of many thousand Duckates a yere, to receiue them out of the reuenewes of the Bishoprike of Toledo in Spaine, which he by meanes of the Duke of Florence (who was suretie for the same) would cause him to obtaine, and also certaine Fortes and Castles situate in the land of Naples, which he should deliuer into the hands of the Duke of Paliano? And at last when the time of payment was come, he caused the Cardinal to be throtled with a Napkin about his neck, and his brother the duke of Paliano to be beheaded

beheaded, and further payment they might seeke where they could. But what neede I (by sundry examples) declare, that which a calfe with one eye might lightly perceiue? The Lawier Marsilius Patauin himselfe could well discerne this by writing testifie with these wordes following: *Quid aliud Roma, quàm Simoniacorum vndique concursus?* That is to say: What else is at Rome, but a gathering and flocking from all places of bribing Heretikes, and brokers of benefices? *In defensore pacis, cap. 14. part. 2.*

The same did the Monk Baptista Mantuan lament, writing thus:

Venalia nobis
Templa, Sacerdotes,
Altaria, Sacra, Coronæ:
Ignis, Thura, Preces, Cœlum,
Est Venale, Deúsque.

Which might be thus englished:

Wares of all sortes
are heere to be sold:
Buy what you will,
for money downe told:
Churches, Priests, Altars,
offerings, and Crownes:
We passe for quicke sale,
all cities and townes:

Fire, Frankincense, Diriges,
and pardons from paine,
Hell, Heauen, God, the Diuell,
we giue all for our gaine.

Wherewith a good Abbot doth finely agree, who being asked, *Papa, cuius partis orationis?* That is to say: What part of speech is this word, Pope?

Answered, that it was *Participii partis, Quia partem capit a Clero, partem a Seculari, partem ab vtroque, cum totius orbis doleris significatione, sine modis & temporibus.*

That is to say:

This word Pope is a Participle, or of the qualitie of those which put forth their hands on both sides of the dish: for he receiues of the spiritualtie, he receiues of the temporalitie, and doth part stakes on both sides without measure or end, to the great anguish and sorow of all the world.

And for proofe of this, may be sufficiently perceiued by ꝑ taxes, or valuing of Benefices, whereout the Pope must alwaies haue his share. For to let slip a many of scrappes, which he so carefully doth gather frō vnder ꝑ table of the Benefice, like a dogge: only the first yerly fruites

fruites, which ye Bishops, Abbots, Prelats, & other benefice buiers must allow the Pope, do amount onely in France, yeere by yeere, but to ten times an hundred thousand Crownes. Yea in ye time of Pope Pius, the 2 were void in France aboue xx. So of Archbishoprickes as Bishoprikes, which brought to his cofers, a hundred & twentie thousand crownes. After that, he receiued not much lesse of xl. Abbies which were likewise void in his time. And further of Priories, Deanries, & Parsonages, hee got in no lesse thā an hundred thousand crownes. And aboue al these were there about an hundred thousand Parish Churches & Pastorships, which the one wt the other did each alow to ye Pope 25. Crownes. Behold, & cōsider, if this doth not in the whole amount vnto 28. times an hūdred thousand, & more. xl. thousand crownes? Reckon then, and ouercast all the other profite, besides the first fruites. And thē ponder what a mōstrous summe of money, all other Countries (throughout all Christendome) doe bring together, which in a maner are serued wt the like sauce. I omit ye reuenewes which he receiueth

First fruites. This calculation and reckoning is to be read in the booke called *De sensu pro libertate Gallie, Eccl. aduers. Rom. aulam*, made by the Parliament of *Paris*, and deliuered vp to king *Lodowick* the 11. in the 72. 73. 74. and 75. article. Peruse also heere of *Charles Molinaus* in the booke *de auaritia*, and search the taxe of Bishoprickes and Archbishoprikes and *Franciscus Duarenus de sacris Eccle. ministris ac beneficiis* in the end of the booke.

cejueth, and is paide euery yeere by the strumpets of Rome, amounting (for ech paide a Ducate) aboue fortie thousand Ducates: besides that which hee doth likewise get of the Iewes: and further that which is brought him in the chamber of penance, where the remission of all sinnes are rated and taxed at a certaine price: like as we haue touched before and graunted dispensations, for to marry with their nearest kindred, which is not allowed to any, but such as be rich. For thus soundeth the text:

In the booke Armed, Taxa, & Cellar. Apost. cum notabilibus pux, stylum hodiernum Rom. Curiæ, in Rubri. de Matrimonial.

Et nota diligenter, quod huiusmodi gratia, & dispensationes non conceduntur pauperibus, quia non sunt, ideo non possunt consolari.

That is to say:

And note diligently, that such sauour and dispensations are not alowed to the poore, for they are not, & therfore cannot be comforted.

Behold, this is a Text of the Bible, which speaking of the people of Israell vnder the name of Rachel, saith, that shee is mournefull, and doth bewaile her children, and cannot be comforted because they are not present. This doth the holy Romish church vnderstand of the poore

fellowes,

fellowes which haue no Ducates nor Crownes of golde, and therefore cannot be receiued in the chamber of penance: where none finde ease, but such as will come off, and deale liberally. But who were able to declare all the sundry merchandizes, fines, trumperies, and simonie of the most holy Fathers and Popes of Rome? It is euen a very bottomeles pole, which doth surpasse mans capacitie. Insomuch as we nede not marueil, the Pope Iohn the 22. after his decrase, did leaue vnto his successours, xxv. Millions, or xxv. times thousand thousand crownes in readie money, which after our reckoning, is fiue hundred tunnes of gold. Besides all that, which he (whilest he was Pope) did wastfully spend and consume with whores & knaues, with sumptuous and daintie fare, with riot & banquetting, and other such like Popely holynes, the which vndoubtedly was an infinite masse of money. This writeth Francisc. Petrar. and Marsil. Pata. in defen. Pacis.

Therefore it is, that the Archbishop of Maydenburg, noting this summe, and hauing cast and reckoned, that in the time of Pope Martin the fift, were brought into Rome, as good as nine In his booke called, Sylua collationum.

millions of golde, which is, nine times thousand thousand crownes only out of France, with great admiration vsed these words, *Iudicet timoratus, qua vorago hac.* That is to say, Each one which feareth God, record and iudge hereby, what an vnsatiable and bottomelesse poole this is.

But what néedeth further repetition hereof: Euery one doth know well enough, that all things with the Popes of Rome, are set at sale. And this appeareth sufficiently by the worthy actes of the holy Fathers Alexander ꝟ 6. & Leo the tenth. For the first did Iohn Picus Prince of Mirandola write thus:

Vendit Alexander,
Cruces, Altaria, Christum:
Emerat ipse prius,
Vendere iure potest:

That is to say.

Vpstart Pope Alexander,
and out with his maile,
And made vp his market:
what set he to sale?
Christ (by Saint Marie)
Altars, and Crosses:
He bought them, to sel them:
Men line not by losses.

And

And of the other did the learned Poet Accius Sannaz[illegible]s indite as followeth:

Sacra sub extrema
Si forte requiritis hora,
Cur Leo non potuit
Sumere? vendiderat.

That is to say:

If this to know be your intent,
why Leo at his dying day,
Could not receiue the Sacrament:
what other cause did let (I pray?)
But that for greedie gaine of golde,
out of his handes the same he solde.

But if promotions & benefices were onely to be sold for money and bribes, then were our deare mother the Holy Church to be borne with, & not greatly to be blamed. But what helpeth it? It is apparantly perceiued, that they are to be gotten by Ruffian like liuing, whore hunting, periurie, and abhominable Sodomiticall filthinesse.

For to the ende I let slip, that Pope Paulus the 3. after that hee was put by the third time, did at last obtaine a Cardinals Hat, by the importunate instigation of his sister Iulia Farnesia, pope Alexanders strumpet, who threatned to

forsake him, vnlesse he would admit her brother into the honest and worthie fellowship of Cardinals. To the end I also let slip the forenamed little Cardinall of Monte, who by his filthy Sodomiticall demeanour, possessed the Cardinals hat of pope Iulius de Monte. Those which haue but a while frequented Rome, can testifie, that it is a common order and vsuall course: yea, it is not of to day nor yesterday, but it is one of the olde traditions or customes of the holy Romish church, which shee without setting downe in writing, hath receiued from the father to the childe, or from heire to heire, and doth still follow the same. For Pope Benedict the twelfth, who himselfe made a decrée, forbidding, That to the vndeserued or such as were vnworthie, should not any benefice be giuen, did notwithstanding in the yéere 1336. offer the learned man Francis Petrarcha a Cardinalles Hatte vppon condition, that he should deliuer him his sister for a Concubine: Whereunto Petrarcha aunswered, That hee had no neede of so foule or filthie a Hatte. Yet his brother Gerarde Petrarcha consented thereto, and deliuered his

This is rehearsed in the life of *Petrarch*, of that which is written of *Vergerio & Squarciafico*, which within a lifte did liue vpon the said time.

his sister to the holy father for a Cardinals hat. But when the Pope had satisfied his desire with her, and did not pay the hat, the good man did despaire, and got himself away into a Catholike cloister or religious house.

Such merchandize is daily thrift to the Romish Prelates and holy fathers. And therefore might Peters barke suffer shipwrack, if upon their holines and honestie you would builde the worthy state of Prelatship and spirituall callings, and the Masse with the seven sacraments. For admit they had obtained al their livinges, benefices, and shaven crownes, by their worthines and holy acts, yet might we not heare their Masses, so long as they haunt and vse the companie of their prettie Minions, by vertue of the councel of Mantua, wherein is expresly forbidden, That we shall not heare the Masse of any Priest, whom wee know too exercise the company of any women.

And now I referre the matter to the consciences of Priests, Monkes, and Canons, whether the holiest amongest them al, doe alwaies refraine and keepe them-

themselues from the haunt of harlots. Forsomuch as it is knowne and manifest, that the common sorte are not content with one proper bedfellow, as we may sufficiently perceiue by the Popes and other prelates their bastardes, with which they haue replenished the world, and haue distributed their lands and liuings amongst them. And therfore must we alwaies be mindful of this rule: that whēsoeuer we heare ought of priests or Monkes, which soundeth not well, yet the same cannot be preiudicial or hurtful to their state or calling, or hinder the vertue of holy Masse: yea it is sanctified and made holy through the worthinesse of the person himselfe, how wicked and sinful soeuer the fact can be. For this hath our mother the holy Church after this sort concluded: That in case the Pope shuld for ready mony sel al the Spiritual goods all benefices and prebendes, and all the trumperie, one with the other, yet may not that bee reckoned for Simonie, so long as the holinesse of his person can wash and cleanse away all stayned spots and filthinesse. Yea, of a sinne can hée make a good and godly worke, as is shewed before. And the Pope

Felinus in cap. ex parte I. D. officio de legati & Iacobatius in tract. de Conciliis. Tit. 4. Chap. 4.

Pope with the holy Church of Rome can no further be tainted with this crime of Simonie, or briberie, than that the Court of Rome may be called Monarcha Simoniæ, that is to say, A Monarche or Dutchesse of Spirituall theeverie. And therefore Briberie or Simonie cannot be found at Rome.

This is reported by Rossan. Castaldus, in tract. de Imperat.

And as concerning the other facts, the Pope can wholy dispense with them: insomuch as the holy church is out of daunger, yea although shee were as full of villaines and reprobates, as an egge is full of meate.

The v. Chapter:

Which treateth of the ignorance of Huguenote preachers, and the great and singular learning, capacitie, weightie and deepe grounded questions of the Catholike Doctours.

NOw let vs proceede with our Huguenote Ministers and Preachers and paint them forth in their colours. Go to then, M. Gentian saith: They are vnlearned, and of a wicked life. Touching the first point, their ignorance is easilie

easilie perceiued by this, in that they will not say and sing their Pater Noctes, benedictions, or thanksgiuing, psalmes, and other prayers in Latine, but alwayes vse their owne mother tongue. Truely if they had their Latine tongue so prompt and readie, as the Priests haue it in their Masses & Diriges, they would not be so charie and dainty of it. Indéede, it is very true, that some of them haue not onely the Latine tongue but also the Gréeke and Hebrewe more perfect and readie, than the Priests and Monkes haue their Kirieleyson & Peromnia. But in primis, it is Heretical latin, & of this new sort, which is vnknowne, (much lesse vsed) amongst the Doctors of Louen, Colen, and Paris, and such as the holy Romish Church cannot skil of. On the other part, there are some amongest them, which know no more latine then our Monkes & Parish priests: yea they will not boast or crake to know any thing, saue onely Jesus Christ, and the same crucified: and perswade thēselues, that that alone, (at least) is worth as much, as al the Doctors copes, Aristotles bréeches and lyripipes, which our Magi-

1. Cor. 2. 2.

stri

stri hostri and Supermagistri at Louen haue wonne with great and painful industry But when all is said, are their learned sort such ioliy fellowes? Are they of themselues able to dissolue one of those questions, which our masters of Louen with great heapes do daily deliuer? and breake their braines about them, in such sorte, that when they come abroad in ye aire, their heades are lapt and wrapt about with cloutes & ragges, as though they were in danger to breake and fal asunder? Ywys syr no. He had neede to be a wylie Woodcock, which should be able to dissolue such indissoluble questions. For behold, these are they, wherby they permit their students to proceed Bachelers, Masters of arte, & Doctors: namely, to know, Whether God bee able to sinne? If he were able to haue his Sonne? If it were in his power to command any thing, that is euill? If hee might haue created the world in better condition than he hath done? If he could haue created a father without a child? Or a childe without a father? Or a hill without a valley? If hee were able of a whore to make a virgine againe? Also, whether the sonne of God couldo haue taken a

Questions of Catholike doctours.

 womans

womans shape vpon him? Yea, if hee could turne himselfe into the likenes of a Diuel? Or take vpon him the nature of an Asse? Whether he could not haue beene a pesible fleece? A Pompin? or Colewort? And if hee had become a Pompin, how then would hee haue preached? Also, whether our Lady was borne pure and without sinne? Further, how many companies of Angels there be? Who sites on the highest end, and who on the lowest: who goeth before, and who followes after? Moreouer, what is done in hell? With what sorte of tongs and bellowes the fire is kindled? How hot Purgatorie is? Wherewithall it was separated from hel? How long the soules must fry in it, before they bee ynough? Besides them which wee haue rehearsed, concerning Mice which were crept into the Sacrament box, what they finde there to gnawe vpon considering it is changed from bread? How long the man in the Moone will tarie there, & when he taketh his flight? Whether the host be poysoned when there is any poyson mixt with the bread? And whether flies doe presume to bestow it? With other more weighty questions without measure or end, wherein the Heretikes are nothing seene, nor can tel no more of them of the

wind which last blew off my hat: and therfore it must of necessitie follow, that they are most ignorant and vnlearned. They suppose it is now, as it was in the daies of Paul & the other Apostles, when there was no talke of Bachelers nor masters of art: when as quotlibets horned or forked Dillogismes, Nuidditates Identitates, Realitates, and other such like ratts nestes, were not yet found out, when Fishermen were preachers, & Tanners Apostles. And therefore are they al busie with their Paul, and their Prophets, & scoffe at all that our Doctor subtilis Ioannes Scotus, Doctor Angelicus Thomas de Aquino, That our Albertus Magnus, Petrus Lombardus, Occa, and all other such like famous and learned Doctors, haue written in great bookes and large volumes, and which they haue after déepe and speciall speculation, concluded and set forth for cheife and principal articles of our beliefe.

Doctor subtilis, is to say a profound and deepe witted doctor, and so do they commonlie call *Iohn Scotus*. *Doctor Angelicus* is an Angelical or Angelike doctor, and this is the Sirname which they gine *Thomas de Aquino*.

But wée prattle in vaine, they must (at the least) goe yet these ten yéeres to schoole, if they will be reputed and taken for learned. What tattle I of ten yéeres A wise Doctour of Diuinitie sayd to

Erasmus,

Erasmus, That in nyne yeares could not be vnderstood, what onely Scotus, in his argument vpon Petrus Lombardus, had written. And another sayd, That it was impossible to conciue one sentence or place in Scotus, except he had Aristotles Metaphysickes at his fingers endes. What a good yeere means these Heretikes then, that they are learned, because they haue read the Bible, or S. Paul, or Augustine and Hierome? Or because they vnderstand Hebrew, the Chaldean, and Greeke tongues? They must to it a little better, & must yet these twentie or thirty yeeres goe beate their braines in their common schooles, and draw Aristotles breehes ouer their eares: or else they shal remaine but vnlearned doltes all their life time, and can neuer procéede Masters of Art, or Batchelers I say not Doctours: Yea, although they had eaten seuen Bibles, & know asmuch as euer did Paul. Therefore it is no maruel, that master Gerson doth cast in their teeth, and vpbraideth them with their ignorance: forsomuch as they did neuer tast the knowledge and doctrine of our mother the holy Church, nor yet the wisdome of the dérpe grounded and sur-

Metaphysica is to say, those things which surpasse nature, as Spirits, Angels, &c. And it is the name of a booke which Aristot. hath written of supernatural things.

surpassing learned Lotanistes,

The vi. Chapter,

Declaring the life and reformation of the Huguenote preachers, & the Citie of Geneua: and to the contrarie, of the great vertues & valure of the Citie of Rome, and of the loue & kindnes of the church of Rome: And of the taxations or rate-booke of the penaunce Parlour.

CONcerning their liues, M. Gentian doth put in vre his arte which he learned of the Oratours & masters of eloquence & filed speaking: Forsomuch as he doth first burden his contrary partie, with such crimes, as his owne conscience doth pricke him for, and findes himselfe guiltie in: Notwithstanding he doth handle the matter very circumspectlie: For he saith but that, hee heard say, That in the Citie of Poiters in France, was executed a Huguenote Preacher, who had (al his life time) beene a thiefe, and murtherer: and had with his owne handes murdered as good as a hundred persons: And if so be that this be true, it seemes straunge vnto him, that such Preachers will accuse and rebuke the

Pope of Rome, for a theefe, & rauening blodhounde, and the Cardinals and Bishops for villaines and reprobates. In deede it were strange. For it is vnfitte, that one Wolfe should byte an other. They ought rather to be faithfull friends together, and say according to the common prouerbe: Te ti, Temi, Clawe me, and I will clawe thee: or, kéepe my counsell, & I wil kéepe thine.

Howbeit, M. Gentian will not say, or assure much thereof. For he sayth that he knoweth none such: wherein, as an honest man, he doth acknowledge his fault in time, least he might be take for a brother of that copany. Therfore, although he saith, that the common bruite goeth, that there are some Huguenote Preachers, which are little better than those which doe stand by the high way side, Fellons, and rauishers of Virgins: yet he soone letteth slippe his purpose and doth leaue them: for such as they are. He feares perhaps, that he might come to nigh the holy seate of Rome, and rubbe the holy father to nére the gal. For it is not onely a common reporte, but the very truth, which euery one may

Of the cittie of Rom.

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see & seele, that whensoeuer such felowes are wanting, which might fitly serue to furnish a Gallie, they are not to be found in any place more readie, than at Rome. For according to the glosse which is written vpon the decrees, Rome was first founded and built by Rouers and Fellons and doth yet obserue her auncient customes. Wherefore it is called in Latine Roma, as though one should say: Rodens manus, that is, gnawing the handes. Like as the sayde glosse doth testifie in the decrees, with this following verse:

Glos. in cap. Fundamenta. Nec autem. De elect. & elect. potestat. in 6.

Roma manus rodit,
Quos rodere non valet, odit.

That is to say:

Rome gnawes the flesh,
from th'andes of euery one.
And hates all those,
of whom she can haue none.

Which being considered by the good and worthie King Alphonsus, hee was wont to say: That the greedie, ravening birdes, (called by the Poets) Harpies, did not nestle or dwell any longer in the Islandes, but were remooued to Rome, and did possesse the Romishe Court. And to this purpose, in like manner, did

pope Adrian the 4. lament and complain vpon, to Iohn of Sarisburie Bishoppe of Chartres, saying that the Pope of Rome was rightly named, Seruus seruorum, that is, A slaue of slaues, forsomuch as hée was a seruant and slaue of the Romanes, which are the very slaues and seruants of couetousnesse. Like as the glose doth also testifie, in this common verse:

This writeth Iohn of Sarisbury himselfe, in his booke called *Speculum* or the Mirrour *In cap. quatuor.* 1.47.

Seruierant tibi, Roma,
prius Domini Dominorum:
Seruorum serui
nunc tibi sunt Domini.

That is to say:

O Rome, in time past,
Lords of Lords were thy vassals:
But now at the last,
Slaues of slaues and ranke rascals
Are Lords ouer thee,
As all people see.

Yea, he said further, That the pope of Rome was no more a follower of Peter, but of Romulus: which Romulus in the time, when the City walles were a building, did murder his own naturall brother called Remus: And within a small while after, did perforce rauishe the wiues and young virgins of his neigh-

neighbours the Sabines, vnder pretence of képing a speciall day of solemnizatiō. Insomuch as the citie of Rome is meerly founded, sanctified, & hallowed with murder, riot, and rauishing of women. And therefore it is no maruel, though such birds kéepe their feastes there, and are so welcome into it.

Yea, not only Murderers, Spoylers by the high way side, and Rauishers of women, but also, al whatsoeuer (without terrour) a man cannot call to mind, to witte. All Buggerers, all such as lie with their mother and sister, all Sodomites and Gomorrites, al seducers of children, all vngodly Epicures, which openly doe scoffe at God and Christ, all blasphemers and cursers, all periurers, all whores and knaues, all proude and salte bitches, al Bawdes, Ruffians, and stewes haunters, al villaines & théeues, al falsifiers of Scriptures and Gods testament, all traitours and ministers of poyson, al dice coggers, false counterfeiters and clippers of coyne, clawbackes, Parasites, Hanggebyes, Shifters and Couseners, all Sorcerers, and Coniurers, all new fangled and inuenting

practisers, all braggers and boasters, all enhaunsers, of coyne, leasemongers, and vsurers, In summe, all rascals, knaues, rogues, gallowclappers & castawayes, kéepe in the Court of Rome open housholde, and there be enterteined & friendly welcomed. There do they obtaine benefices by heapes, Bishops miters, Cardinals hats, & Popely crownes. There do they write bookes of * Sodomitry, & all manner incontinencie, and estéeme them for a godly matter: like as haue doone, the Bishoppe Monsieur de la Casa, and Petro Artino. There doe they kéepe common schooles, & dispute, whether Matrimony is better than Sodomitrie.

* Ioannes de la Casa, Archbishop of Benouento, hath written a booke in commendation of Sodomitry, calling it. A godly worke and laying That he tooke great delight in the same, and vsed no other bedfellow: He was Deacon of the Apostolicall chamber, & the Popes Ambassadour throughout the whole country of Venice; and he is the same which first permitted the register of the forbidden bookes to be extant in the yeere 1549. the 7. of May. And the booke whereof we mention, was printed at Venice by the printer called Nouus, Petrus Aretinus hath bin likewise a great friend to Popes, and hath published many bookes, wherein he treates of many matters touching bawdery, and caused many filthy and vnseemely pictures to be made at Venice, and sundry sortes of bysleeping to be printed, and made a booke and exposition vpon the same. In the yeere 1558. in the dayes of Paul the 4. was one at Bullin, who did openly in the publike schooles argue vpon Shrouetuesday, against Matrimonie, in commendation of Sodomitry. Of this disputation the Italian bookes be full.

Also

Also whether the soule be mortall, and whether Christ hath euer bene, like as Pope Leo the tenth did. There is kept the staple of all villanie which may be thought on. There do men fetch dispensations for all sinnes and incontinent liuing: like as may expresly be sene in the Taxa Pœnitentiaria. There do they buy and sell holy and vnholy women and men, sonnes and daughters, soule and body, Bulles and Pardons, benefices and Uenefices: yea God and the Diuel, Saint Peter and Saint Paul, and all thinges whatsoeuer, are there to sell. Yea the towne it selfe would be solde, so farre forth as a merchant might be found, who had money ynough: like as fiftéene or seuentéene hundreth yéares agoe, was prophesied by one named Iugurtha. To conclude, there is not any thing so wicked nor irksome in all the world, which is not frankly and fréely allowed and permitted to be done in Rome: onely is excepted and forbidden, to liue godly. Like as that aforenamed Monke Baptista Mantuanus himselfe hath testified, writing thus:

This doth Sabellicus declare in his history named, Rerum Venetarum.

Viuere

Viuere qui sanctè cupitis,
Discedite Roma:
Omnia cùm liceant,
Non licet esse pium.

That is to say:

All you, which desire
to liue in holinesse,
From Rome must retire,
the sinke of sinfulnesse;
Where all things are free,
for euery man to vse:
Saue godly to bee,
which all men must refuse.

Behold, for this cause was Master Gentian well and wisely aduised, and would not reason too farre in these matters, fearing least hee might haue touched the Citie of Rome to nigh: forsomuch as eache doth sufficiently know, that the thrift and staple (of those thinges which hee did burthen the heretikes with all) is in the Cittie of Rome, yea in the Court and Palace of the holy father the Pope. For Rome (as the Italian Poet Franciscus Petratcha hath finelie soung) is a right

Fontana

Fontana di dolore, Albergod'ira,
Scola d'errori, e Tempio d'hereſia
Gia Roma, hor Babylonia falſa & ria,
Per cui tanto ſi piagne & ſi ſoſpira.
O fucina d'inganni, O prigion d'ira,
Ou'e'l ben muore, e'l mal ſi nutre & cria
Di viui Inferno, vn gran miracol ſia,
Se Chriſto teco al fine non s'adira.

Item:

Nido di tradimenti, in cui ſe coua
Quanto mal par lo mondo hoggi ſi ſpande,
Di vin ſerua, di letti & di viuande,
In cui Luſſuria ſal' vltima proua, &c.

That is to ſay:

A gulfe of great griefe,
a rocke of furious rage,
And (take it in breefe)
a ſchole or common cage
Of errours moſt ſtrange,
Faire Rome to looke vpon:
But (marke well the change)
now beaſtly Babylon.
O dungeon moſt deepe,
of fraude, deceipt, and guile:
O cage, fit to keepe
hot hate and vengeance vile:
Where vices preuaile,
where vertue lies ſtarkedead,

Where

Where sinne with full saile
all states hath long wisseled,
O whirlepoole of hell,
O fowle and stinking Iacket,
Such as in thee dwell,
all goodnesse quite forsaket.
A rare and strange worldes wonder,
thou wilt of all be thought,
If Satan keepe thee vnder,
and Christ set thee at naught.

Item.

O weast of diuelish treason,
from whence all vices issue:
O enemie to reason,
O fatall foe to vertue:
O drudge to drouzie drunkennesse,
and surfetting excesse:
O shrowde of shifters shamelesse,
as whores, and such like ghesse, &c.

To the contrary hereof, these Heretticall and Huguenote Preachers, like as they are sworne enemies to the holy Romish religion, so in like maner doe they hate and persecute the ancient Romish orders and worthie traditions: especially in that thrise accursed Citie of Geneua, they are such terrible enemies to

to our Romish practises and worthie feates, þ if any dare once presume there to practise the Romish, Gomorian beastly feats of filthinesse, hee should first bee made a Cardinall with a redde hat vpon his head: or a Bishop at Tyborne, where he might giue his benediction with his heeles: and his Pantle or Bishops cloake would not stand him in thirtie thousand Ducates, like as the Pantles doe at Reme.

Therefore, if master Geurian his case be not cleare, as it is to be doubted of one so faithfull a subiect of the holy Romish Church, but that he is somewhat tainted with the Romish holynesse: I would by any meanes aduise him to visit those new found Preachers, or to talk of the Huguenotes reformation or mortification. Although it séeme by his writing, that hée would gladly know, how the matter is wrought amongst them: but if hée be wise, he will kéepe him thence, and beare aloofe from them, for it might breede a scab, and cause all the veines in his body to repent his enterprise. For their mortification is to the Romish beléeuing Christians, such

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a bitter receipt and lothsome pyll, that it would goe nére to make them burst. If master Gentianus bée well in his wittes, hée will packe thence, and rather trudge to Rome to his father the Pope, to bolde with the mortification of the holy Church of Rome.

For our deare mother is so kind, that she gladly receiueth all commers into her lap. Lutherans and Huguenotes only excepted. And further prouided, that the taxations and rates of the Apostolicall Penance parlour, bee allowed, in token of an vpright penance. As namely: VVhosoeuer hath layne with his mother or sister, the sayde shall for foure pounde Turnoies bee remitted.

But whosoeuer, besides this, haue committed aduoutrie with her, to wit, shee hauing a husbande, then must hee paye sixe pounde.

Whosoeuer is accused and found guiltie of Symmonie, shall be forced to pay, fiue and thirtie poundes Turnoies.

But whosoeuer hath slaine father or mother, sister or brother, the saide shall scape scotfree with foure poundes, one Ducate, and

and ſixe Carlines: and ſo of all other, Vnderſtoode alwayes, that this valuation is ment and taketh hold, ſo long as the Romiſh Court is reſident on this ſide the Mountaines, namely in France: For if ſhe haue her habitation, on the otherſide the hilles, as in Italy, then for poundes and pence Turnois ſhall be reckoned poundes and pence ſterling: like as the Iuriſt or Lawier Ludouicus Gomeſius hath written, and mentioned.

In ſumme, they cannot commit any ſo great a fault, but they may at Rome for a pece of money, haue diſpenſation for it, and ſo ſcape free without blame or puniſhment, inſomuch as they ſhall neuer come in Purgatory, if they can kepe themſelues from Hell mouth: Whereas Maiſter Gentian ſhall be more welcome a great deale, then at Geneua, or elſe where amongſt the Huguenote Preachers. And this worthie Worke or Epiſtle which hee hath made, may ſerue him very well at Rome, for a ſpeciall recommendation to the Holy Father the Pope, for to obtaine him a Biſhoppes Myter, or a Cardinalles Hat.

In Reg. Cancellar. In regula de valore exprimendo Col. 4.

The

The vii. Chapter.

Wherein is giuen to maſter Gentian and all other holy Catholikes, good and wholeſome Counſell: And thus the booke concluded.

BVt aboue all things in the world, I would wiſh maſter Gentian, to be perſwaded to remaine ſtedfaſtly, & ſticke cloſe to the olde cuſtomes and traditions of his predeceſſors, like durte to a Carte wheele, and he cannot ſpede amiſſe: For although hee be then a good fellow with the reſt, or an Ale-knight, or one which loues the company of pretie wenches: yet ſo long as he is not an heretike, it makes no matter: he needes but once in a yeere to go to ſhrift, & obſerue an high feaſt day, and then ſhal he be taken for a good and faithfull ſubiect of the holy Catholike Church. And admit that after his death hee ſhould paſſe to Purgatorie, yet ſhal ſo many Maſſes (which now are fallen in price and become good cheape) be ſaid for his ſoule, that he with hoſe and ſhooes ſhall flie to heauen, as ſtraight as a ſickle.

Therefore muſt I greatly marueil and

and reioyce at his wise, deliberate, and well premised conclusion, which hereto he hath annexed, to wit: That hee will remaine permanent in the lappe of his dearely beloued mother the holy church of Rome, without medling or having ought to doe with the Heretikes.

For seeing they cannot (as he saith) be faithful, forsomuch as they will not beleeue all whatsoeuer the Holy Church doth beleeue: and especially will not beleeue the holy sacrament of the Altar. Seeing also it is alye, that wee ought not to beleeue any thing, but whatsoeuer GOD comprehendeth in the Scriptures, and that we may not adde or diminish any part therof: and that in like sale the Scripture doth hold on our side, beeing rightly taken and understoode, after the exposition of the Holy Church. Seeing they doe also call vs worshippers of Idolles, like as also the Iewes doe: seeing their liues be no better then good Christians liues, and that they detest & deride all paters, fastinges, and mortification. Seeing their Preachers & Ministers may worthily bee reputed for ignorant & vnlearned: yea also

reprooched

reprooched for lewde and wicked liues: and that they can bring vs no better demonstrations, nor alledge other reasons than is in the Scripture: and that maister Gentian euen vntill this very time hath heard say, that there is no saluation without the Church: so will he then liue and dye with his deare & holy mother the Church: and will not at any time forsake her, but vnmoueable remaine with her for euer. For although he with great haste did offer an answer, and makes a shew, as though he would runne in poste haste to the Huguenotes Sermons: yet he is not in earnest. I esteeme him to be so stedfast and obstinate, that he wil not easily alter his hide nor his spots, like as Ieremie doth say, of the black Moze and the Liubard. In the meane while notwithstanding, whe I consider the marueilous burning zeale, wherwith he is driuen, then am I of meere necessitie forced, in the name of the holy Church, to beseech God, that the Huguenotes doe not answere him, but may finde so much to doe with other waighty and hardie matters, that they doe not thinke on maister Gentian, for

Iere. 13. 23.

feare

feare, lest it might so fall out (which I hope not) that he might be changed, forsomuch as it seemes, that hée is driuen with such zeale to his saluation, that he regardes neither Hedge nor Ditch, but runnes so directly thitherwardes, as a young headlesse Duck. Therefore had I rather request the Pope, to cast a morsel in his mouth, and giue him a good fat benefice, to the ende he departe not from vs in such hast: for it were too great a losse, if the holy church should misse such a strong pillar. They might goe nigh to fall both in the Ashes, which Gods good mother and all the Saints which are at Bruxelles on the high Altar of S. Goele, deliuer vs from, Per omnia secula seculorum, that is to say, For euer, Amen.

S. Gorle is the chiefe Church in Bruxels, a citie so called.

Further, I am friendly to request the good man, which did trãslate the Epistle of Gentian into the Dutch toung, that he wil take thus much paines more for the commoditie of our déere mother ẏ holy Church, and to the reioycing of the foresaid good man Master Gentian, to translate this our exposition of his epistle into the French toung: to the end that the Wallons may in like manner vse this our

Bée hiue, and gather the Hony and hony-combe thereout, to the renoume, glory and honour of our mother the holy Church against all her foes.

¶ *The conclusion of this* Booke, to the Christian *Reader.*

HEere hast thou (welbeloued Reader) a short exposition and declaration vpon the Epistle or letter of the most learned Doctour M. Gentian Hervet: which serueth not only thereto, but to all other bookes and writings of the Catholike writers, and defenders of the Romish Seate. For we haue hérein (as briefely and expressly as may be) rehearsed the two chiefest foundations, whereon all their Scriptures, reasons, conclusions, and Syllogismes, are founded and built namely:

The first, The holy Catholike church what she is, whereon she dependeth, and how far her authoritie and power doth stretch.

And

And the second, namely: The exposi-tions of the Scripture: wherein each may see with eyes, that howbeit the Hu-guenotes and Lutherans do alwayes refer them to the text of the holy Scripture, yet our deere and louing mother the ho-ly Church can so aptly handle the saids text, that she maketh it so fit and pliable, as it doth wholly bend & stretch to her aduauntage. Then reade the same, and accept our paines in good worth: & considering the grounded reasons of all commotions and insurrections, which from fortie yeeres hitherward haue beene in Christendome, for causes of re-ligion and Gods seruice: pray vnto God that he, for his Sonne Iesus Christ his sake, will shortly appeare, and with the breth of his mouth, and force of his holy spirit, confirme and destroy the wicked waasters, and falsifiers of his holy word and doctrine, to the glory of his most holy name, & the edifying of his Church and congregation.

But seeing that heere aboue in this our Beehiue of the Romish Church, we haue often and in sundry places re-peated, that wo many rags & patches it is

botcht and sowed together, and selected from diuers and sundry sorts of flowers and hearbes, to make the hony swéete, we will for thy delight and for the further declaration, and confirmatiō of that which is said, dilate and more amply declare the condition and propertie, or rather commoditie of our Bee hiue, the originall, dispositiō, nature, cunning, and capable capacitie of our Bées in their Hony and hony Combes, their rule and regimentes, with all things appertayning: to the ende it may be knowne wherein they doe agrée with our common sorte of hony Bées: and in what respect they disagrée and decline from them. In which treatie, we will presently follow with the description of Bées, which Aristode in Greéke, Varro, Columella, Virgil & Plinie in Latine, haue wittily writtē, and for our learning left behind them. But because none shall thinke, that we will in any respect be iniurious to the holy Romish Church, forsomuch as we compare her holinesse and vnmoueable foundation, to Bées, and a Bée hiue, I will first and before al other matters, rehearse the high praise and

and commendation which ſhe her ſelfe doth attribute vnto them. For beholde theſe are the words which ſhe doth vſe vpon Eaſter euen, in the hallowing or ſanctifying of her Eaſter Tapers.

Cum igitur huius ſubſtantiæ miramur exordium, Apum neceſſe eſt laudemus originem: Apes verò ſunt frugales in ſumptibus, in procreatione caſtiſſimæ, ædificant cellulas cereo liquore fundatas, quibus humana peritia ars magiſtra non coæquatur: Legunt pedibus flores, & nullum damnum floribus inuehitur: partus non edunt, ſed ore legentes concepti fœtus reddunt examine, ſicut exemplo mirabili Chriſtus ore paterno proceſſit. Fœcunda eſt in his ſine partu virginitas, quam vtique Dominus ſequi dignatus, carnalem ſe matrem habere, virginitatis amore conſtituit. Talia igitur Domine digna ſacris Altaribus tuis munera offeretur, quibus te latari Religio Chriſtiana non ambigit. Per Chriſtum Dominum noſtrum, Amen.

Which in our Engliſh tongue is to ſay:

Forſomuch as wee doe marvellouſly wonder, in conſidering the firſt beginning of this ſubſtance, ſo witte, waxe tapers,

then must we of necessitie greatly commend the originall of Bees: for they are sober in diet, and exceeding chaste in ingendering. They make closets, and found them on the souple Wax, wherevnto mans inuention and knowledge is not to bee compared: they gather of the flowers with their feete, and yet the flowers are not endamaged by it: they bring foorth no young ones but deliuer their young swarmes through their mouthes, like as Christ (for a wonderfull example) is proceeded from his Fathers mouth: they haue a fertile Chastitie without bearing, which example Christ hath thought good to follow, and ordayned to haue a carnall mother, for loue of Chastitie. Therefore O Lord, are such worthy gistes offered and presented vpon thine Altar, wherein Christian Religion is assured, that thou delightest exceedingly: through our Lord Iesus Christ, Amen.

Behold, here we perceiue, what a precious Iewel these Bées are. Wherefore our déere & louing mother the holy church of Rome ought not to scorne or disdaine, that we do compare her customes and orders to a Bée hiue, considering that shée her selfe doth compare the

the incomprehensible generation of the sonne of God from his Father, together with his birth, out of the pure and undefiled Virgine Mary vnto the Wees: which were in very deede a great blasphemie, if the Wees were not of so great valour and vertue, that by them wee might liken & compare the holy Church of Rome. And seeing she sayth, that God is delighted with the giftes and presents of the bees, why should not she her selfe exceedingly reioyce with our Bee hiue? Therefore can none blame vs heerein, vnlesse also they blame and accuse the holy Church of Rome for blasphemie. Which considered, we will without feare or dread proceede with this our Bee hiue.

¶ Now followeth further the expoſition and declaration of *the Bee hiue, and the deſcription of the* Bees, the Honie and Honie combe, with all things belonging thereunto.

The firſt Chapter.

Whereof the Bee hiue is made.

THe Bée Hiue then, wherein our Bées dwell, ſwarme, and make their honny, is made with tough and ſtrong Wicker, or Oziers of Louen and Paris, plaighted and wrought together. They commonly call them at Louen, Sophiſmata or Quotlibeta, and are found for the moſt part, by the Basket makers of the Romiſh Church: namely, by Iohannes Scotus, Thomas de Aquino, Albertus Magnus, and other ſuch like, which haue béene very expert and cunning in this Arte.

These rods thus wouen or plighted together

gether, muſt for the more ſecuritie bee bound alſo with groſſe Iewiſh or Thalmodician cables, and then ouer that draw a clammie or cleauing morter plaſter, made of olde rubbiſh or chalkie duſt (wherewithall the auncient olde decaied councels were wont to bee mortered and dawbed) being good and ſmall beaten to pouder, and wrought very thinne, with a litle chopt ſtraw, which the Apothecaries call, Palea Decretorum, wetting and often moyſtening the ſame with ſcumme of the auncient Doctors: and alſo mingled ameng the ſame ſome newe chalke of Trent, and ſo wrought together with ſande, which is digged out of the decayed welles of mens ſuperſtitions, or of that old ſande which the Heretikes were wont to bind their argumentes with all. Here vnder you may alſo mingle ſome Iewes lime, or Bitumen, which is a very tough and cleauing ſubſtance, wherewithall the citie and Towre of Babylon was wont to bee bounde, and it is drawne out of the poole and dead ſinke of Sodom and Gomorre: For herewithall thou ſhalt make

ſuch

such an excellent morter, that neither the heate of the Sunne, nor shewers of raine, will bee of force to moisten it, or make it to splitte. The masters of the Bée hiue, who loue to haue it somewhat garish to the eye, vse besides all the rest to make snow white Gypsus, or a kinde of playster of white biblish Marble stone very finely grounde in a Louanist or Parisian Mill, being wrought with excellent strong durtie decrees, & so stroke ouer with a whiting brush or pincell, and then painted with all manner of gallant pictures and braue Images: for that makes a gaye shew, and causeth the Bees the rather to enter into it.

The ii. Chapter.

Declaring the first originall of these Bees.

COncerning the first originall of Bées, are sundry opinions amongst the learned. Some amongst the Poetes, as Higinius, and others say, that there was a woman, named Melissa, whom Melissa. Iupiter did transforme into a Bée. And it seemeth partly, that our bees be of a seminate

ſ.minate diſpoſition. The other, as Euhemerus ſayth, that they are proceeded of Hornettes and Horſeflies, which did nouriſh and feede Iupiter, being in a caue, in the land of Creta, and that he (for that cauſe) did endue them with honie. Which fable therein doth agree with the truth, forſomuch as the idol Iupiter, and all other idols are nouriſhed and maintained with the honie of our bees, and by them brought acquainted in the world. Some ſuppoſe, they were firſt founde in Theſſalia, which is a very fertile ſoyle of all manner poyſons, and ſorcerers neceſſaries: the other ſay, in an Iſland named Quea: other ſome, vpon a mountaine Himettus. In ſumme, whatſoeuer it be, thus much is of it, that our Bees are exceeding olde: for Moſes mentioneth, that in Egypt were ſuch a ſort of Bees, Dauid declareth alſo of a ſwarme of ſuch Bees, which had enuironed him about. And Eſaie ſpeaketh of the Bees in Aſſyria, and Chaldea. Yet notwithſtanding, our Bees doe ſomewhat differ from thoſe. For, theſe were firſt bredde at Rome, in the dayes of Numa,

Pſal. 118. 12. Eſay. 7. 18.

Numa Pompilius, and continued many hundred yeeres after, and are marueilously encreased: yet after that, the first kinde beeing almost worne out, they are growne to another kinde in the dayes of Phocas the Emperour of Rome. But we will permit this to the iudgementes of Historiographers, and prosecute our matter.

The iii. Chapter.

Of the qualitie and sundrie sortes of Bees.

Natural. hist. lib. 11. Cap. 18. Domesticall Bees.

THose Bees Ergo, are of sundry qualities, but are in a maner all brought into two sortes or species, according to the description of Plinie. For the one are domesticall or house Bees, and be conuersant among people. The other are strange and odde, terrible to see to, more teastie or angry, and with a sharper sting, but withall, more diligent in their Beehiue. And albeit they are conuersant also amongst people, and frankely bestowe their honie, yet be they more solitarie and stranger than the other, and therefore are called with the Greeke word Monachi,

chi, that is to say, dwelling solitarie or by themselues, and are knowne from other, by a hoode which they weare on their heads. Wee will terme the first tame Bees: and these wilde Bees. Tame Bees. Wilde Bees.

Furthermore, they are both diuided into foure manner of sortes or kindes, after the description of Aristotle and Columella. Of which the very best are thick and round: they make the most hony, & keepe company next to their king, amongest which the most excellent are of a sanguine colour, as though they had redde scarlet wings. These tend on the king, and are commonly by his side, being of both kindes, wilde and tame: the other are of manifold and sundry sortes with more varietie: but how much the nerer they approach to the king, so much the thicker and rounder they commonly grow. 4. Sorts of Bees. Thicke and sanguine coloured.

The second kinde or sort resembled and are like to Waspes, Horseflies and Hornets: they make not so much hony as the first, because they come not of so good a kind. Notwithstanding, they labour earnestly, and bring also much hony Like waspes.

hony into the hiue. They are in a manner of ỹ condition and nature of Horseflies and Hornets, sauing that they loue not so well to flie and seize on horses and kine, as they doe on sheepe. Wherin they digresse cleane from the nature of the ordinarie Honybees, which doe carefully shunne the sheepe, for feare, lest they should intangle themselues, & sticke in their fleeces. But these haue a good remedie for that, for they first bite away their wool, after that their skinne, and lastly doe sucke their blood, to which they are wonderfully addicted. There are also amongst these, which are as profitable in the Beehiue, as any other, by reason of their fearcenesse, for they haue very fearce & murthering stinges, in so much as those beeing stoung by them, can hardly escape death. For the wound cannot be remedied with any thing, but with golden salue: they are of the generation of waspes, which Aristotle and Plinie doe name in Greeke Ichneumones, which may be interpreted Inquisitours, or after the Latin phrase Inquisitores, & after the saying of Plinie are so called, because with

with great industrie and diligence, they know to seeke and catch the flies, and bite off their heads, permitting them to liue of that which remaines: howbeit, these our Ichneumones do most couet the wool and blood of sheepe, & are maruellous bloodthirstie. They are likewise of both kinds some tame, some wilde: But ẏ wild are alwayes more fearce & deadly. They are bredde or ingendred, after the same order wͤ Aristotle doth declare of his Ichneumones: namely, they take very venimous Spiders, named Phalangiæ, (which are found plentifully in Spaine at the olde Inquisitors walles & postes) and carrie those to their holes: and after they haue greased them a good with filth and durte (wherevnto ours vse commonly Popes grease) then doe they set or broode ouer them, and after that sort increase their kinde.

The third sorte is by Arlem named Pheres, which signifies asmuch as theeues & rouers, because they are of an exceeding theeuish disposition, and haue a great large and broad belly commonly blacke to see to. These deuoure great store of honie, and leue exceedingly wel the

Pheres.

the smacke of prebendes and fat benefi-ced hony, which the Bee Apothecaries doe tearme in Latin Veneficia: And there-fore are called Veneficiari, or benefi-ced. They are for the most part tame, yet there are found not a few, which are of the wilde and strange disposition. And they are separated amongest them selues, each ouer a seuerall office and charge, according as the king hath ap-pointed them. For some haue nothing else to doe, but with an irksome buzzing by day and night doe swarme in their hiue. But they know their rule, how and when they shall swarme, and are for that cause called Regulares, or by a Greeke word Canonici.

Touching the wilde sorte of Bees, some are called fathers, or with a Chal-dean word Abbas, because they beare rule ouer the other Bees, like a father ouer his children. Some keepers, or after the Italian and French phrase, Gardians. Some are called the first, or in Latine Priores. Some Controllers, or in Latine Prouinciales: each after his state and cal-ling, and according to the rule and domi nion which hee beareth ouer the other

common

common Bées, which common Bées make the fourth and last heape or kind of Bées, according to Aristotles declaration, and are named in Greeke Cephenes and in Latine Fungi, that is after our language Buzzardes or Drones. These are the most vnprofitable Bées, and yet the most in number: they haue no sting, and will not worke, but liue on the labour of the other, and chiefly the wilde Bées amongst ẏ which some flie swarming from dore to dore, to finde out baightes to fill their bagges: and therefore are called Mendicantes, that is to say, beggers, or begging bées: because they are of the begging order of Bées. But the tame Drones doe not flie so from houle to houle, but tarry in their Bée hiue, and there get their commons with swarming, without labouring, or doing any good. For when they would doe any good, then doe they commonly misse, and are also for that cause called Missebées, or Massebées.

The

The iiii. Chapter.

Of the nature of Bees: of their ingenaring, and procreation.

FArther, concerning the nature of these Bées, there is a difference betwirt male and female, especially amongst the wilde. And they loue to go together, yet doe they not ingender the one of the other, but be moſt altogether ingendred and made of their king, like as Aristotle and Plinie doe plainely shew: for without this king, they cānot bring forth their like, notwithstanding they can breed vp these forsaid wormes named Clerus, after they haue bēn first ingendred by the king if Plinie be credible, in the sixtenth chapter of the forenamed booke of his Hiſtorie.

The v. Chapter.

What the rule and being of these Bees are touching their king.

IN their rule they resemble the commen sort of hony Bées, for they haue all one king, and cannot abide without a king, whom they call Papa, as if one should say, Pater Apum, that is to say, The father of Bées, whereof it com-

Papa patet Apum.

meth

meth, that we call all these Bées in the Dutch tongue Papen, and with vs Papistical Priests. For the Bées are called in Latine Apes.

This king hath a sting in like manner, but he doth not occupie himselfe abroad, because al other bées are prest to do him seruice, in whatsoeuer it pleaseth him to commaunde. And like as this king of Honicbées hath a spot on his head: so likewise doth he carrie a token or marke on his head, like a triple crowne: howbeit, all the other Bees (as hath beene said) doe beare in like manner a round white spot in the middle of their heads, in manner of a crownet. They flie all at once about this king, and shew themselues very meeke & obedient towards him. He goeth seldome abroad, but when hee doth determine to goe forth any whither, it may bee perceiued long before, by the swarming and humming of the forerunners. For whensoeuer he goeth out, the whole swarme followeth round about him, and oftentimes they carrie him on their shoulders, like as the honie Bees doe carrie their king.

He hath likewise certaine loyterers

by him, and seruitours which gard him and some other of the very best, which be of a ruddie or sanguine colour, and remaine alwayes next to his side, and are for that cause named Laterales, or a Latere. In summe, each one would faine be next, for that is reputed for great honour: where he settles, there is the host of the whole swarme and staple of the honie and honnie combe: and such as dwell many hundreth miles thence, bend notwithstanding their flight thitherwards: whosoeuer hath him to friend, shall in like manner finde friendship of all the whole swarme: when they lose him, then is all their porridge spilt, and spoyte at an end: For they crépe pensiuely to their selles and closets, and there buzze or swarme so long and so much, till they haue gotten another. And if by mishap it chaunceth, that there be two or three kings, (like as hath often béene séene,) then falles out great schismes and troubles among them, and they bee at mortall warres together: yea, cease not, till the one or the other be dispatcht and made away: like as Virgil hath finely set forth.

The

The vi. Chapter.

Of their Burialles.

They obserue their burialles very carefullie, like as also the common honnie bées doe, and make a great humming, whensoeuer they carrie any of the Bées forth. With the sound of hallowed bellesand pannes, they are greatly to be comforted: for with such tinging they are wel holpe vp and amended, and then they gather together in their beehiue with a great buzzing. But especially they are to be comforted when they are pensiue and ill at ease, with a burnt incense of good herbes, to wit, Argentina and Nummularia: for that sente they loue a liue, according to Virgils writing, who saith, the common honybées are well pleased with burnt incense of Casia, Thymus, & other sweet smelling herbes. They obserue their Vigils like to other bées: for there are some which rise in the night with a great humming, and swarme the one to the other, like as if they were singing Mattins or Deprofundis.

Argentina and *Nummularia* are phrases alluded to coyne or gold and siluer.

The vii. Chapter.

How these Bees worke, and how they be maintained.

THese bees in their labour resemble much the common sort of honybees for they cease also from worke in the wintertime, and when it is foule weather. They intende not to labour, vnles first the Beanes doe bud, and hauing once begun, they cease not so long as faire weather continueth, iust as Plinie doth write of other bees. But herein they differ from the other, in that they cannot make any fresh or new honycombes: but it must be made to their hands, by certaine other Apothecaries, which are skilfull in the same, and make the honycombe after this sorte: They take two or three vnces of honiedeawe, which falleth from heauen vpon the Prophetticall and Apostolicall beanes, and is commonly called, Manna cœleste, or Drosomeli. It was wont to be found plentifully in Calabria, but now it is also in Germany, England, and Fraunce: yea also very rife in the low countries. But this may they not by name put raw in the hiue:

tine: for it would cause the bees to have a laske, and would all die of it. Therefore doe they hate this exceedingly: insomuch that where they are conuersant, this heauenly deawe is scarse and harde to be found. Therefore the Apothecaries must first temper this honnie deaw in this order: They let it be molten first by a whote fire of Sophisticall seacoales and after that they doe let it seethe more than the one halfe away, in a thicke and troubled muddiswater, which they haue drawne out of the Tiber at Rome, the Sene at Paris, or the Dilie at Louen: and beeing thus sodden, doe still it in a clocke bell, or Doctors hood, so long and sufficient, till the naturall substance is cleane gonne, and that the Quinta essentia by them be drawne from it.

Tiber, Sene, and Dilie, are riuers so called.

This Quinta essentia, they mingle with a plaister cake, which they make thus: Recipe halfe a pound of blew counsell, which let soke three dayes and three nightes in strong Romney or Bastard: or if you cannot get Romney nor Bastard, then take of the best Vinum Theologicum, which is to be got, or of that wine

wine which the whore of Babylon was wont to give kings and princes to drinke. These counsels thus soakte, and the stalkes and carnels pickt cleane away, you shal bruse or beate very smal in a Parisian morter, and after moysten them with strong Romish durtie decrees, straining it through a Italian cloute, or an Inquisition bowlter, and mixt with a little drinell of the old teachers, and sturde together, you shall with waxe, wherewith the Bulles of Rome be sealed (so much as neede requires) make it in a Plaister cake: which Plaister cake is by the Apothecaries named Pastillus, or Bolus fidei Romanæ, and this cake a little besprinkled and powred ouer with the forenamed Quinta essentia confected of the honydewe, you shall set in the Bees hiue. For this is the holy combe, and the foundation whereon the Bees labor. If so be it, you cannot make the same, you shall finde it to be solde at Trent, for there haue these Bees Apothecaryes for the space of two or three yeeres beene gathered, a long time together, to make so much of this

this honnie combe, that it may suffice all the Bees in Europa, and is solde very good chepe. You may cause it to bee brought thence by the Pardoners, which commonly driue their Mules amongst the Mountaines in Italie.

The eight Chapter.

Which sheweth on what flowers and herbes these Bees labour and gather home.

THese Bees doe labour almost on all sortes of flowers and hearbes: but Plinie saith, that they cannot worke of one hearbe, which is called in Latine Rumex, and in Dutch Patience, which with vs is Patience, neither yet of an other, which he calleth Chenopodium, and with the Germaines, is called Swines death. To these two herbes, our Bees in like case haue no lust or desire: but alone all they hate two other Herbes, of which the one is called amongest the Apothecarpes, Gratia Dei, or the mercie of God: the other, Palma Christi. For whosoeuer dare presume to set these herbes by their hiue, they would all at once set vpon him, and kill him with

with their stings. Therefore if any will keepe this Bee hiue, hee must fence his garden from such hearbes: but hee shall sowe and set these herbes following, wherein they haue a singular delight, as namely Broad way, Cokoe flowers, Allecucombers, or wilde Cucombers, Dogges tongue, & Dogges ribbe, Calues snowte, Cattes tayle, Woolues clawe, Goose grasse, Goates beard, Buck beanes, Hogges grasse, Toades flowers, Libards clawes, Pad hearbe, Cogwoorth, Penny male and female, or man and wife. And next to the Bee hiue, he shall set Popes hearbe, Popes wood, Dragons blood, Seuen tyded hearbe, Ponkes hoods, Foolish mathes, Romish mossels, or diuels bit, Romish royles or rigges, (as it pliase you to terme them) Woolues berryes, belflowers, and Canterburie tales. Also a little further from the Bee hiue, whither commonly they goe to solace themselues, shall be Virgins markes, maydenhayre, Capillus Veneris: For wherewithall they are wonderfully pleased. Also Potherb and Cupberryes: for these they oftentimes

like

like better then Seuentided hearbe or Popes herbes which grow next their hiue. And if it fall out, that you haue the commoditie of a running water by it, or a faire ditch, that will bee patte, and fit their turnes maruelous well. And you shall set in it, the hearbe called Vmbelicus Veneris, and Restum Merionis, which in the Germane tongue is called Narren Kolben: and shalt not forget to haue nere aboute the Bee hiue some beanes growing with their flowers. And father, if thou canst so bring it to passe, thou shalt place a Mill not farre from the same: for they fly willing about the Milles, because they resemble them in lightnesse and vnstabilitie.

The ix. Chapter.

Declaring the diseases of these Bees, and the remedies to the same.

THese Bees in like manner are not without diseases, like vnto other common hony Bees, and are especially troubled with the lacke of the purse, and with the mony dropsie: and then are they quite out of heart: therefore must their

their hiue be often perfumed & smoaked with the forenamed herbes. to wit, with Argentina Nummolaria, Goldemarises, or Marygoldes, golde flower, and other such like. The Apothecaryes know also to make a syrope, which is very good against all their diseases, which is this Recipe, A handfull of Rootes of Seuentide herbe, of Rattleflowers, Coggewoorth, and Primmale, and beate them with Dinels milke, and sprincle or mingle the same with the Quinta essentia of fowlish maches. And further, a bole of fine white wheat meale, with dogges greace made trim and round, and that sod together with Crosse thornes, and crosse herbe, and with nine leaues of Dirige: and that being done, scrape it, and let it soke in Wine syrope, and then hallowed with fiue fingred herbe: put to the same so much hony, vntill it ware a thicke Syrope. This Sorope is called of the Bée Apothecaryes Syrrupus Missaticus, which is very good and costly to be layde in the Bée hiue. For if the Bées eate of the same in the morning fasting, they shall not dye the same day, vntill their breath be gone from them. And if so

so be they happen to dye, then shall they immediatly passe to the Bée heauen. It might also by great mishap fall out, that the whole generation of Bées might perish, like as in some countryes hath bin seene, as England & Scotland: for the auoyding of which inconuenience, Virgil giueth you good counsell, whom in any case follow. Prouided alwaies that you, in steade of a Calfe, may also take a Hog or an Asse, and stop his mouth or nosthyrels like as Virgil doth write: howbeit, you néede not to kill him, but onely strawe certaine herbes vnder him of the most principall which we haue named in the Bée hiue, to wit, Popes herbe, and Deuentide herbe, and let him lye a while on these forelayd herbes in Hogs dung, you shall perceiue a wonder: for of this Asse or this Hog will rise a swarme of Bées. And thus doing, you may maintaine the kinde.

The x. Chapter.

Of the Waxe and honnie of these Bees.

THe Waxe which these Bées make, is called Bull Wax, being of great estimation, & sold very déere, yea a great deale déerer, then the waight thereof in Golde:

Gold: but it is exceeding forcible, for whe so hath of this Ware, doutlesse he hath great preheminence: for in Lent, or vpō any fish day in the yeere, hee may eate flesh wt out any let or danger of the law: he may marry, & lie wt whom he wil: yea although she were his own sister, without beeing reputed an heretike for doing ꝑ same. He is also defended from purgatory, as one ꝑ eateth mustard is free from ꝑ danger of thunder. For it is sayd, That if any wt this Ware, did come before Lucifers gate, he should be forced to deliver 3 or 4 soules out of purgatory, spits of his teeth: yet well understood, so far forth the ware do not melte through the heate of the fire: for there must stand vpon it, the perfect seale imprested with a Ringe called Annulus Piscatoris.

Concerning the hony, there are some Countries, in wt no other is vsed then of these bees, & whereas it is greatly esteemed, to wit, aboue all, in Spaine. It was wont also to be much vsed in Germanie & France, but is growne now out of request & with many nothing regarded, like as it is also fallen out in the low Countries: but the Spaniards haue of late brought

ship

ship loadings out of Spaine, whereby it is become more vsuall againe, yet by experience it is found, to bee vnnaturall and vnwholesome, yea very hurtful and poysonable to be eaten. For it is of the same operation, which Plinie doth mention, speaking of the poysonable Hony, and declaring ỳ the same may be known by that it is not fast nor thicke, but of a ruddie colour and strange sent, which strikes soone into the heads and prouoketh neesing: such as haue eaten it, doe cast themselues downe to the grounde, and seeke to cole themselues, &c.

This is the description wherewithall the nature and operation of our bées hony doth fitly agrée. For it is in like maner bloody coloured, & waxeth neuer thicke nor fast, but remaineth still vnstedfastly floting. It hath also a marueilous strang sent, for it sauors very strongly after the hony combe, wch is chiefly made of stinking Romish Decrées and decretals, and perboild or soden wth foule stinking water. It strikes in like maner quickly into ỳ head, and prouokes not onely neesing, but also bereaues one of his senses and vnderstãding. It is also exceeding heauy

in

in weight, and burdensome, & therfor such as vse it, haue for the most part a heauy stomach, as though a millstone lay on their hart. It incenseth al the sinnues and partes of the body with heate, and makes one as it were puft vp, and further makes one cholericke and angrie, yet remaine they still crēping and crawling on the ground, very loath to looke vp towards heauen. They seeke stil to coole themselues, and run like mad men from one place to an other, & fling themselues vpon their knees, before wodden stocks and stones, or brasen images, to finde some refreshing. But how much more they troubled themselues herein, so much the more sicke and diseased they become both in head & stomacke. They raue sore & are very greedie after the foresaid syrope called Syropus Missaticus: but the more they vse of it, the more they swell with selfe holines, so that they are like to burst: some times they wax faint hearted, & loose their courage, their eyes are darkened, their eares stopt vp, all their parts numme & astonied: And yet they are perswaded to bee most strong and lustie, and to haue their senses at liber-

tie,

tie, to vse their limmes, feeling and vnderstanding. We finde some, which haue euen the like accidentes or Symptomata, as though they were bitten of a mad dogge, hauing their bodies wholy bloodie and sanguine coloured. They are lothsome & shunne the light: they haue an euerlasting payne, like a gnawing worme at their heart: they soame at the mouth, yea, they barke & blow, and also bite those whom they meete, although it be their own father and mother, sister or brother, those onely excepted, which are troubled with the same disease: for to such they doe no hurt or damage. Some of them runne a pilgrimage to S. Hugh, or S. Goele, or in like case to our Lady at Halle: yea they sticke not to run to Italie, to our Lady of Loreta, or to Spaine, to Montserrato, & to Compostella, and to Ierusalem, and to other places more, hoping to finde some refreshing of the Saints, but all will not helpe them.

The xi. Chapter.

Which sheweth a remedie for al those, which are diseased with the honie of these Bees.

THe onely remedie is, to make them cast al, whatsoeuer they haue receiued

ued and taken in (but that will they hardly doe:) And after that, shal be ministred vnto them euery morning a Syruppe of the heauenly honney dewe, whereof we haue spoken before, wholy raw and vnsodde. And after they haue vsed this a while, and that their body is well prepared and cleansed with the same, then shall they receiue a drinke of the sap of Gratia Dei, and of Palma Christi: and so (with Gods helpe) shall by that meane come to good health & perfection.

The xii. Chapter.

Declaring how it is to be taken, that which Aristotle writes, that the bees dye, when so euer they are annointed with Oyle.

TOuching the rest of that which might bee said of the nature and propertie of Bees, I referre you to Aristotle, to Plinie, or to Columella. For our Bees do in a manner agree wholly with theirs. Onely you are too note, that whereas Aristotle and Plinie doe write of the other common honny Bees, that they die, whensoeuer they are annointed with Oyle, that is to bee vnderstood, of a speciall kinde of oyle or grease, which is

is called holy or hallowed oyle. For whē our Bees are annointed with the same, then are they quealie, & without doubt doe seldome recouer or rise againe: but touching theother oyle, they haue a singular ioy in it: for they cannot worke aright, or as they should doe in the Beehiue, vnlesse they be first greased with oyle. And whensoeuer you will raise the generation of an Asse, Calfe, or Hogge (as was said a little before,) then must you grease the same a good with oyle, or else it will take no effect. There is also made a certaine consect of Oyle, Salte, White Virgins ware & spittle, wherewithall their heads bee sineared, before they come or are brought to any full perfection. And if they will not yet cotton, then are they greased againe with oyle: for therewithall are they formed and brought to a fashion, and when they come to be full growne Bees, then must they the third time bee salued againe with oyle, and therewithall they come to a full naturall and most perfect kinde.

The

The locke of this Booke.

HErein I thought good to instruct ther, good reader, to thende thou mightest discerne the nature and propertie of these Bees, from the other common hony Bees: and not to thinke, that in all respects they agree, but differ in many: But whosoever hath any understanding, will perfectly perceaue it of himselfe. Therefore will wee not trouble thee any longer, but make an end of this our Bee hiue: Each reade and consider, and specially ponder all the witnesses and allegations which are alledged herein, aswell out of the scripture, as other Bookes, I trust thou shall reape commoditie by it, GOD the Lord lighten al our hearts with his holy spirit, and keepe vs from all errours, through his euerlasting trueth, wisdome and Sonne Iesus Christ, to whom belongeth al prayse, honor and glory, with the Father, in the vnitie of the holy Ghost. Amen.

FINIS.